THE

BRITISH CRITIC,

For NOVEMBER, 1806.

—Adſit æſtimator candidus,
Qui puriores promoventi literas
Studeat benignus, et favore ſublevet;
Et (quando ab omni parte ſincerum nihil
Humana gignit mens) levibus erroribus
Ignoſcat. BUCHANAN.

Be here the candid Cenſor, who to him
That cultivates the purer Arts of ſtyle,
Gives Countenance benign, and friendly aid;
And, ſince no human labour is exempt
From imperfection, trivial errors meets
With pardon.

ART. I. *The Book of the Prophet Iſaiah* *: in Hebrew and Engliſh. The Hebrew Text metrically arranged: the Tranſlation altered from that of Biſhop Lowth. With Notes, Critical and Explanatory. By Joſeph Stock, D.D. &c.* 4to. 1l. 1s. Robinſon. 1804.

THE Right Rev. Tranſlator had conceived a wiſh to ſee the original language of Iſaiah reduced to a metrical arrangement, and to have this accompanied with the verſion

* We confeſs that we have too long delayed our notice of this work, but the cauſe was accidental.

of the late Biſhop of London, reſerving to himſelf the liberty of adding ſuch corrections, as later critics or his own inveſtigations might ſupply. Theſe corrections multiplied to ſuch a degree, as to aſſume almoſt the form of a new verſion. There is alſo a variety of notes, critical and explanatory, ſupplied partly by the tranſlator and partly by others. Many of theſe are very valuable for their uncommon depth and acuteneſs, and prove to elucidate, in a high degree, the ſubject matter of theſe prophecies.

Where the tranſlation differs little or nothing from that which is read in our church, there we deem it unneceſſary to dwell; reſerving however to ourſelves the liberty of remarking where we conceive both may be different from the Hebrew. Our obſervations, therefore, ſhall chiefly be confined to paſſages where the departure from the authorized verſion is conſiderable; and we ſhall endeavour to exhibit a full view of thoſe verſes, which profeſs to be an emendation both of the public tranſlation and of that luminous and elegant one ſet forth by Biſhop Lowth.

Chap. i. 4. "Ah ſinful nation——degenerate children. They have rejected with ſcorn the Holy One of Iſrael." Dr. Stock.

"Ah ſinful nation, children that are corrupters. They have provoked the Holy One of Iſrael unto anger." Public verſion.

Taking, as the public verſion does, משחיתים *Maſhkilim* actively, it well characterizes that nation, who, not content with being corrupted themſelves, ſtrained every nerve to corrupt others. "Compaſſing ſea and land to make proſelytes."

We could have wiſhed that the learned prelate had dwelt a little more pointedly on the appellation קדוש ישראל *Kedoſh Iſrael*, commonly rendered Holy One of Iſrael. It literally ſignifies the *ſeparator of Iſrael*. This is evidently Meſſiah. When he ſeals he ſeparates. St. Paul alone gives this its genuine, rendering where he ſays ὁ γαρ ἁγιαζων και οἱ ἁγιαζομενοι ἐξ ἑνος. "*The ſeparator and the ſeparated.*" Heb. ii. 11.

Verſe 5th. "Why will ye ſtill be ſmitten, ſtill add revolt." Dr. Stock.

"Why ſhould ye be ſtricken any more, ye will revolt more and more." Pub. verſ.

This certainly is preferable to the common tranſlation, in which in the firſt member of the ſentence a queſtion is aſked; then, contrary to the Heb.. an affirmation follows; whereas

whereas Biſhop Stock underſtands עלימה *Al-meh* to both parts. " Why will ye ſtill be ſmitten, why will ye add revolt."

Chap. ii. 10. " Go into the rock and hide thyſelf in the duſt from the terror of Jehovah." Dr. Stock.

" Enter into the rock and hide thee in the duſt, for fear of the Lord." Pub. verſ.

By rendering מפני *Miphneh*, *from*, an ambiguity is occaſioned, which might have been avoided by turning it, *becauſe of*, or as the public verſion has it, *for*. It is probable, however, that the learned prelate meant *from*, in the ſenſe of *propter*. Going into the rock is, in the language of theſe warlike times, entering into a ſtrong fortreſs, to avoid the fury of ſome purſuing monarch.

Chap. iii. 3. נבון לחש, *Nebon lachaſh* is excellently rendered " Dealer in Charms." The common verſion " eloquent orator," by no means conveys the ſenſe of the original: Lachaſh is to utter with a muttering voice.

V. 6. " When a man ſhall lay hold on his brother *born* in the houſe of his Father." Dr. Stock.

The common verſion, " his brother of the houſe of his Father," needed no emendation. The term *brother* being in the conſtructed ſtate with *Beth*, houſe.

V. 9, 10. " Woe unto their lives, for upon themſelves have they brought down evil.

" Cry up the righteous, for he is in favour——Woe to the wicked perdition!" Dr. Stock.

" Woe unto their ſouls, for they have rewarded evil unto themſelves.

" Say ye to the righteous, for it ſhall be well with him.——Woe unto the wicked, it ſhall be ill with him." Pub. verſ.

In our judgment גמלו *Gemalu* is better rendered, " they have rewarded" than " they have brought down," as expreſſive of their reaping what they had ſown. We alſo view the public verſion, " Woe unto their ſoul" as hinting deeper miſery. The learned Biſhop ſuggeſts ſimply the extinction of life: this leads us to dwell on that perdition which is brought on the ſoul.——— אמרו צדיק *Imru tzadik*. Of this, " *Say ye to the righteous*," cannot be the rendering, but celebrate the righteous, for it ſhall be well with him.

V. 12. " *As for* my people, children are their oppreſſors. Dr. Stock

This is produced here not to mark any diverſity in the rendering, but only to obſerve that there exiſts no neceſſity for the ſupplement. *As for* עמי *Ammi* my people is the nominative abſolute, having no verb with which it agrees. Such is the language of Hoſea ix. 11. "Ephraim!——Their glory ſhall fly away like a bird." The language would have poſſeſſed greater energy had it been expreſſed thus, "My people!——Children are their oppreſſors."

Chap. iv. 5. "Then ſhall Jehovah create upon every ſtation in Mount Zion——a burning that ſhall overſhadow all glory." Dr. Stock.

"For upon all the glory ſhall be a defence." Pub. verſ.

Reading the adverb כי *for*, has quite eclipſed the ſenſe. Cui, as the Maſoretes point כי, is a word of two ſyllables, and ſignifies *burning*. This is ſaid to cover all glory, whether of the ſun or of the moon. This is Meſſiah's ſplendor which, as St. Paul obſerved, was far above the light of the ſun.

Chap. v. 17. "Then ſhall the lambs feed *at full range*." Dr. Stock.

"Then ſhall the lambs feed *after their manner* כדברם *Kedebaram*." Pub. verſ.

It is probable that our tranſlators meant "full range," by the words "their manner,"—errandi libertas nullo eos paſcente.

Chap. vi. 12. "And Jehovah have removed man far away, and there be many a deſtitute woman in the midſt of the land." Dr. Stock.

——"And there be a great forſaking in the midſt of the land." Pub. verſ.

The authorized verſion "*a great forſaking*," is very obſcure: but underſtanding אישה *woman*, as the ſubſtantive belonging to רבה *many*, the ſenſe becomes evident and perſpicuous from the circumſtance of the men being "removed far away."

Ver. 13. "But yet in it ſhall be left a tenth, and it ſhall recover and ſerve for paſture. As the elm and as the oak, which when they caſt their leaves have their ſap in them, ſo an holy ſeed ſhall be the ſap thereof." Dr. Stock.

"But yet in it ſhall be a tenth, and it ſhall return and ſhall be eaten as a teil tree, and as an oak, whoſe ſubſtance is in them, when they caſt their leaves, ſo the holy ſeed ſhall be the ſubſtance thereof." Pub. verſ.

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The verſion here is elegant and cloſe to the original Hebrew. The ſoil returning to its vigour, is compared to the elm and the oak which caſt their leaves in autumn. The juice, though detruded to the rock during the winter, yet in ſpring mounts up and new clothes the tree with leaves and bloſſoms. It is true Dr. Lowth has given a different verſion of the words ושבה והיתה לבער *Ve-ſhaba ve-hajethah le-baer*. According to a known idiom in this language, the verb *ſhab* expreſſes nothing here but *frequency* in the action of the verb following, and therefore he renders, "Shall undergo a repeated deſtruction." The primary meaning of בער baer is to burn. The Engliſh here much reſembling the Hebrew, as alſo the Latin *comburo*.

Chap. vii. 11. "Aſk thee a ſign from Jehovah thy God. Go to the depth for thy demand or ſeek it in the height." Dr. Stock.

"Aſk it either in the depth or in the height above." Pub. verſ.

We are of opinion that there is a flatneſs in both verſions, whereas in the original the meaning is pointed and deep. Dr. Stock takes שאלה, as ſignifying *demand*, but we view it as denoting Sheol, or the inviſible world. Inſtead of two things, as in both verſions, there appears to be three put in the choice of Ahaz. Aſk thee a ſign: מעם יהוה is not ſimply from Jehovah, but *ex apud Jehovah*. What Jehovah can furniſh thee from himſelf, as ſtanding quite diſtinct from the other two העמק שאלה dive down to Sheol, or go to its oppoſite zenith. This was giving him the range of univerſal nature.

Chap. viii. 21. And they ſhall paſs through it diſtreſſed and famiſhed." Dr. Stock.

"And they ſhall paſs through it hardly beſtead and hungry." Pub. verſ.

The learned Biſhop is not ſatisfied with this verſion. He purpoſes disjoining the ר from עבר *abar to paſs through*, and placing at the head of the word immediately following. This emendation we deem both natural and ingenious;—— natural, becauſe the Hebrew being anciently written in one continued ſeries without any break, a letter might, by the careleſſneſs of a tranſcriber, be torn from its parent-word and be joined to another to which it did not originally belong. The paſſage thus amended ſtands in this form.

"There is with them no dawn of light, but rather a cloud is thickened on them and diſtreſs and famine."

Chap. ix. 6. "For unto us a child is born————the mighty God the *Father of the future age.*" Dr. Stock.

"The everlaſting Father." Pub. verſ.

Dr. Stock, in his verſion of אבי־עד *Abi-Ed*, has followed that of the Alexandrine edition of the LXX, and the Latin vulgate πατηρ τ μελλοντος αιωνος. By the Chaldee paraphraſt, he is frequently ſtyled מרי עלמא *Mari Olma*, "Lord of the future age," which future age is evidently the *Inviſible ſtate* or abode of ſouls. Chriſt, himſelf, expreſsly aſſerts this, where he ſays, "I hold the keys of Hades, Rev. i. 18. He hath not ſubjected to angels, ſays St. Paul, that future world την οικυμενην την μελλουσαν.

V. 20. "They ſhall eat every man the fleſh of his neighbour." Dr. Stock.

"They ſhall eat every man the fleſh of his own arm." Pub. verſ.

Although the emendation רעו *his neighbour*, ſeems to be pretty well ſupported, yet the former inhabitant may ſtill claim its place, read not as *arm* but as *ſeed* זרעו, *Zera*. This prophecy was fully exemplified at the deſtruction of Jeruſalem by Titus.

Chap. x. 4. "Excepting him that boweth as a captive." Dr. Stock.

"Without me they ſhall bow down under the priſoners." Pub. verſ.

Nothing can be more diverſe than theſe two tranſlations. The firſt, however, ſeems cloſer to the idiom of the Hebrew. The prep. תחת *Uuder*, in addition to its primary ſignification, ſignifies alſo *in the room*, in *the condition of*, or ſimply *as*. This gives an immediate perſpicuity to the words, and reſcues them from the obſcurity of the common tranſlation. כרע is neither in the future tenſe, nor, as our verſion ſeems to ſay, in the third perſ. plu. but in the infinitive.

V. 18. "And the glory of his foreſt and of his fruitful field, from the ſoul to the fleſh, it ſhall conſume, and it ſhall be as a thing which melted evaporates." Dr. Stock.

"And they ſhall be as when a ſtandard bearer fainteth." Pub. verſ.

Here, between the two verſions, there is not a ſhadow of reſemblance. Inſtead of נסס *Noſes*, *Standard bearer*, Biſhop Stock reads the ſame words as ariſing from נוס *aufugit, evaneſcit,*

ſfeit, doubling the third radical. The beauty of this emendation immediately ariſes to the view; that as a maſs of ſnow gradually melts and diſappears, ſo in like manner does the glory of his woods and fruitful fields.

V. 22. "For though thy people, O Iſrael, be as the ſand of the ſea, a remnant only of them ſhall return. Their fixed completion taketh its round in righteouſneſs." Dr. Stock.

"The conſumption decreed ſhall overflow with righteouſneſs." Pub. verſ.

Inſtead of שוב *Iaſhab* "*ſhall return*," the 70 appear to have read ישע, σωθησεται, Rom. ix. 27. or, perhaps as the return from the Babylonian captivity ſaved that remnant from the fatal effects of the ſurrounding idolatries of the nations, ſo the laſt return of the Jews to Meſſiah in the latter days, may, in the moſt emphatic manner, be termed *ſalvation*, and the Apoſtle's σωθησεται may be built rather on the ſenſe than on the literal expreſſion.

V. 30. "Lift up thy voice O daughter of Gallim: hearken O Laiſh: anſwer her O Anathoth." Dr. Stock.

"Cauſe it to be heard unto Laiſh: O poor Anathoth." Pub. verſ.

"O poor Anathoth," is a verſion conveying no meaning whatever. Viewing with Dr. Stock, the word ענית *Aniah*, as a verb and not as a noun adjective, it is a command to Anathoth to re-echo the ſounds, as Anathoth means an echo. A ſenſe then is given ſuiting the natural hiſtory of the place. The ſhouts of the inhabitants, alarmed at the approach of the enemy, run along the hills, and are repeated by the echoing vales.

Chap. xi. 14. "Edom and Moab becoming their freedmen, and the children of Ammon obeying them." Dr. Stock.

"They ſhall lay their hand upon Edom and Moab, and the children of Ammon ſhall obey them."

"Manumiſſion" is a rendering more ſuitable to the Latin idiom and to the cuſtoms of the Romans. Taking it in this ſenſe, it merits the praiſe of ingenuity, but it would have been ſomewhat to the purpoſe to have produced a few Hebrews converting their ſlaves into freedmen with a *thump*. This would have ſettled the buſineſs at once. But we know that in conferring freedom, no *alapæ* intervened, but the ſound of the trumpet at Jubilee. We are inclined to think that the two laſt lines are exegetical of the ſecond line of the verſe. "Together ſhall they ſpoil the children of the eaſt."

Then follows this more particular delineation. Edom and Moab (children of the eaſt) are the putting forth of their hands. *Miſhloach Iadam*, i. e. becoming their eaſy conqueſt, and the children of Ammon *their obedience*, i. e. ſending letters of ſubmiſſion, ſaying, as the Gauls to Cæſar, ſe quicquid imperaſſet eſſe facturos.

Chap. xiii. 3. "I have given charge to my appointed ones." Dr. Stock.

"I have commanded my ſanctified ones." Pub. verſ.

למקדשי *Li-mkudaſhi.* The common verſion of this is apt to miſlead, as if the perſons here ſpoken of were meritorious characters. The term *ſanctified* is here to be taken in its radical and moſt extended ſenſe, to denote *ſelected* or *pitched upon*, for the execution of a particular purpoſe, and this as to God, without the knowledge of the parties themſelves. "I have choſen thee although thou haſt not known me."

Chap. xiv. 4. "How hath the golden city ceaſed."

מרהבה *Medebah.* The conjecture of the learned prelate on this word is ingenious; that it was an epithet by which the people of that capital diſtinguiſhed their city. So of old Jeruſalem was called Hakkedoſha or *the holy*, and it is ſo termed by the Arabs at this very day. Had the appellation *golden* been given it by thoſe of the captivity, it would have been in the Hebrew *Zahebah*. The interpretation *exactneſs of gold* in Dr. Lowth's verſion, is not his, but a marginal note of our tranſlators.

V. 2d. "And they ſhall be captors of thoſe who captivated them." Dr. Stock.

"And they ſhall take them captives whoſe captives they were." Pub. verſ.

We judge that the authorized verſion is preferable for the following reaſons. Firſt, we conceive that *captors* is rather an unhappy term, as being applied chiefly to naval exploits. Secondly, the term *captor* implies no more than the ſimple act of making them priſoners. Whereas both the Hebrew and the common tranſlation denote not only *taking*, but the carrying them to a diſtant country. *Captivated* is alſo an unlucky term. For this word having taken, in a different ſenſe, a prior poſſeſſion of the mind, inſtead of the Babylonian captivity, conveys us at once into the world of gallantry, where *captivated* has a much more gentle ſignification.

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The truth of this prophecy is beautifully delineated by Rutilius lamenting in his Itinerarium,

> Atque utinam nunquam Iudæa ſubacta fuiſſet,
> Pompeii bellis imperioque Titi;
> Latius exciſæ peſtis contagia ſerpunt,
> Victoreſque ſuos natio victa premit.

V. 9th. Hell from beneath is moved for thee——
——————————He rouſeth for thee the mighty dead." Dr. Stock.
"It ſtirreth up the dead for thee." Pub. verſ.

שאול Sheol. This is by no means the poeticum infernum of the Hebrews, as Dr. Lowth would have it, nor founded on the dreams of vulgar ignorance. Sheol, or the inviſible world is as certain, as to its exiſtence, as the ſeparate ſpirit is, which goes to be its inhabitant. In the early ages, we conceive, that on this article, the vulgar were the *wiſe*, and the philoſophers the *fools*.

רפאים *Rephaim* carries always in it a particular diſtinction, which, in both verſions, is conſiderably ſunk. It denotes, in general, reprobate ſpirits in the ſeparate ſtate. Solomon, in two paſſages, places this out of all doubt. Speaking of the perſon allured by the harlot "but he knoweth not that the dead (Rephaim) are there." Prov. ix. 18. "The man that, wandering out of the way of underſtanding, ſhall remain in the congregation of the dead (Be Kahal—Rephaim) i. e. Giants." Prov. xxi. 18. The note of Roſenmuller on this verſe, adduced by Biſhop Stock, we think very ſilly, as if ſcripture adopted as truths, bugbears employed to frighten children. "Rephaim, the gigantic ſpectres. Ghoſts are commonly magnified by vulgar terror to a ſtature far ſuperior to the human." Roſen.

V. 12, 13, 14. "How art thou fallen from heaven, O Lucifer, ſon of the morning: Yet thou didſt ſay in thine heart, to the heavens above will I aſcend.——I will ſet alſo upon the mount of the aſſembly on the ſides of the north. I will aſcend above the heights of the clouds. I will be like the Moſt High." Dr. Stock.

Between the two verſions, there is little or no diverſity of rendering. We ſtop only to remark a little on the curious and airy note of the learned Michaelis of Gottingen, who ſays that,

"The mount of the aſſembly is not mount Moriah at Jeruſalem, for that would be a manifeſt anticlimax to him who had

in imagination ſeated himſelf in the heavens. The mountain here pointed to is the Olympus of the eaſtern nations, where they ſuppoſed the gods to be met in council by the ſupreme. (Such a council ſeems alluded to in Job i. 6—11. 1ſt.) It would of courſe be ſuppoſed to ſit on the greateſt heights known to the Aſiatics, which were the mountains of Armenia to the north of their country. Hence this climber of heaven is ſaid to get up to the ſides of the north."

There is ſomething here of ingenuity and fanciful imagination, but not the ſmalleſt atom of ſolidity. Theſe expreſſions of the monarch of Babylon, are not ſuggeſted to him either from the imagery of the country, or from the mythology of the Chaldeans. What he ſays is nothing but a ſarcaſtic parody on the language of the captive Jews. Being now in a ſtrange land, they looked back with regret to Jeruſalem, to the temple and its worſhip. They had ſung, "Beautiful for ſituation is mount Zion on the *ſides of the north.*" Pſal. xlvi. 2. That proud deſpot took up the phraſe after them, and ſpoke as if he could have diſlodged Jehovah from his dwelling in Jeruſalem "I will ſit upon the mount of the aſſembly on the ſides of the north." If the captives ſpoke of their glorious ſovereign "riding upon the heavens of heavens;" he too imitates the language and mocks their hopes, "To the heavens above I will aſcend." This is not ſaid from imagination. The Jews had ſung and had grown weary, and had hung their harps upon the willows. "Sing us, ſaid the inhabitants of Babylon, one of the ſongs of Zion." As to the paſſage alluded to in Job, there is not a ſhadow of a council of Gods, but merely an aſſembly of pious worſhippers, who, on that account, are termed the ſons of God.

Chap. xv. 1. "Becauſe in the night Ar is ſacked, Moab ſtands aghaſt; becauſe in the night Kir is ſacked, Moab ſtands aghaſt." Dr. Stock.

"Becauſe in the night Ar of Moab is laid waſte and brought to ſilence: becauſe in the night Kir of Moab is laid waſte and brought to ſilence." Pub. verſ.

In the common verſion nothing follows, although promiſed by the particle "*becauſe.*" In the repetition the reader is diſappointed. By our tranſlators, Ar and Kir were taken to be in regimen with Moab. This, in conſequence, Dr. Lowth has avoided, as well as Biſhop Stock. They differ in rendering נדמה *Nidemah*. Biſhop Lowth takes it as denoting *exſcindi*. Biſhop Stock, as expreſſive of that ſpeechleſs ſurpriſe occaſioned by the ſudden arrival of bad news.

Chap.

Chap. xvi. "Send the Lamb due to the ruler of the Lamb from Selah to the deſart, to the mount of the daughter of Zion." Dr. Stock.

Inſtead of כר *Car* the Syriac reads בר *bar* ſon, and inſtead of the imperative שלח, the ſeventy read the future אשלח. So Dr. Lowth renders it, and viewing בר as in regimen with Ruler, thus expreſſes the ſenſe, "I will ſend forth the ſon of the Ruler of the Land from Selah of the Deſart."

V. 3. "Impart counſel execute juſtice." Dr. Stock. "Take counſel execute judgment." Pub. verſ.

חבאי *Habii*, is better rendered *impart*, than in the public tranſlation, *take counſel*. It is the imperative hiphil *to cauſe to come*, which is to give to another, not to take to oneſelf.

V. 8th. "For the fields of Heſhbon languiſh, and the vine of Sibmah, whoſe choice plants over-maſtered the Maſters of nations." Dr. Stock.

"The lords of the heathen have broken down the principal plants thereof." Pub. verſ.

It is a curious circumſtance that here the two tranſlations exhibit a ſenſe diametrically oppoſite. The common verſion makes the lords of the heathen the mortal enemies of the vine plants. On the other hand Dr. Stock, as the accuſative article את is affixed neither to *Lords* nor plants, has given this ambiguous ſentence a more charitable turn, and has imagined it to be infinitely more natural for the juice of theſe plants to overthrow the lords of the nations, *ita ut nec pes nec mens ſatis ſuum officium facerent.*

Chap. xvii. 11. "Away flieth the harveſt in the day of hurry and of woeful trouble." Dr. Stock.

"But the harveſt ſhall be a heap in the day of grief and of deſperate ſorrow." Pub. verſ.

This is not only ſuperior to the public verſion but it alſo renders its ſupplements unneceſſary. נד *Ned* is taken here as the 3d perſ. ſing. to which harveſt is nominative. "Fled away is the harveſt." We cannot approve of reading בהלה *hurry* inſtead נחלה *poſſeſſion*, without any authority from manuſcript or ancient verſion. Of theſe conjectural emendations we ſee no end, and they muſt multiply in proportion to that quickneſs of ingenuity in diſcovering words nearly ſimilar, and producing, as is imagined, a better ſenſe.

Chap.

Chap. xviii. In giving a verſion of this very obſcure portion of prophecy we could have wiſhed that Dr. Stock had taken ſome notice of an excellent verſion given of it by the late worthy biſhop of St. Aſaph. "The object of this chapter," ſays the prelate laſt mentioned, "the end and deſign of it—the people to whom it is addreſſed—the hiſtory to which it belongs—the perſon who ſends the meſſengers, and the nation to which the meſſengers are ſent, are all obſcure and doubtful.

V. 1, 2. "Woe to the land ſhadowed with ſails, which is on the *brink* of the rivers of Cuſh, which ſendeth out on the ſea its rafts, and in veſſels of bulruſh on the face of the waters." Dr. Stock.

"Woe to the land ſhadowing with wings, which is beyond the rivers of Ethiopia: that ſendeth ambaſſadors by the ſea, even in veſſels of bulruſhes upon the waters." Pub. verſ.

The ſenſe given here differs materially from that which the authorized tranſlation repreſents. The learned biſhop underſtands מעבר *Meabar*, which in our verſion is rendered *beyond*, as a ſubſtantive compounded with the prepoſition מ, denoting border or brink. Admitting this rendering, we are unavoidably confined to Egypt, which certainly borders on Ethiopia. Tzirim rendered *rafts* is ſpecious, particularly when this is ſupported by a note, telling us that this being a deſcendant from the root צר *to compreſs*, aptly denotes planks of timber laſhed together, on which goods are very generally wafted on the Nile. But a ſingle inſtance adduced where Tzir denotes a raft, would have outweighed ten thouſand etymological deductions.

V. 2d. "Go——to a nation meted out by line and trodden down, whoſe land the rivers create." Dr. Stock.

"Whoſe land the rivers have ſpoiled." Pub. verſ.

The verb בוזו has occaſioned great difficulty to commentators, in ſo far as that it is contrary to fact. So far are the rivers from ſpoiling the land of Egypt that they fatten it. The Nile, ſays Seneca, adeo nihil exedit nec abradit, ut contra adjiciat vires. No collation of MSS. affords the leaſt opening for an emendation. Dr. Lowth takes hold of the Syriac בוזא *fertility*, and hazards the conjecture that from this בוזא was formed, and renders "*have nouriſhed.*" Dr. Stock ventures to change the ז into ד "*have created*," which, to be ſure, ſuits the natural hiſtory of Egypt; but of what weight is it, if totally unſupported by MS. or ancient verſion? "For," says Dr. Horſley, "if the text has been corrupted

corrupted by the error of a ſcribe confounding ſimilar letters, it might be expected that in ſome of the multitude of copies from the MSS. in which the error was firſt committed, the true reading would regain its place by the ſame contingency of error by which it had loſt it. If a conjecturer of the preſent day propoſes to change a z into r in any of the numerous MSS. that have been collated, he ought to give up his conjecture, whatever difficulty he may find in the text as it ſtands." We think the Arabic בוא *ſubjecit ſibi* gives the true ſenſe here, "Whoſe land the rivers (ſubjecerunt ſibi) have covered."

Chap. xix. 1. "Behold Jehovah rideth on a ſwift cloud, and cometh to Egypt, and away flit the idols of Egypt from his preſence." Dr. Stock.

"And the idols of Egypt ſhall be moved at his preſence." Pub. verſ.

Upon this the note of Roſenmuller is, that if we admit the common verſion it ſhould have been לפניו not מפניו. This is rather raſhly aſſerted. "Neither," ſays Rahab to the ſpies, "did there remain any courage in any man מפניכם *becauſe of you.*" Joſhua ii. 11. Biſhop Stock's rendering alſo poſſeſſes its beauty, and by it we are put in mind of the heathen oracles ceaſing, and the Pythones or ſpirits of divination being by the *Hebrew Boy*, commanded away, and to give no more anſwers.

V. 5, 6. "Then ſhall the waters fail from the ſea, and the river ſhall be waſted and dried up, and the ſtream ſhall grow noiſome and be emptied: and exhauſted ſhall be the embanked canals." Dr. Stock.

"And they ſhall turn the rivers far away." Pub. verſ.

והאוניהו "And the ſtreams ſhall grow noiſome." The reaſon on which this verſion of the words is founded is quaint and far-fetched. The verb in hiphil ſignifies, ſhall cauſe to turn away; "that is," ſays the learned tranſlator, "the waters by their putridity becoming offenſive cauſe people to turn away."——דללו *Dalelu* has not, as in the tranſlation, the copulative, nor ought it to have been in the line in which it is placed, but to have run in this manner:

"Emptied and exhauſted ſhall be the embanked canals."

Chap. xxi. 7, 8. "And he ſaw riding a couple of riders, one mounted on an aſs, one mounted on a camel, and he cried a caravan! ſir, on my watch I ſtand conſtantly during the day." Dr. Stock.

" And he ſaw a chariot with a couple of horſemen, a chariot of aſſes, and a chariot of camels. And he cried, a Lion my Lord, I ſtand continually on my watch-tower in the day-time." Pub. verſ.

The public verſion here totally miſleads the ordinary reader, who is ready to imagine here is a couple of ſingle riders: then one chariot drawn by two aſſes, and another by two camels, whereas in fact the original preſents no ſuch thing, but two men riding, the one on a camel and the other on an aſs. The miſtake aroſe from taking *recheb* in the ſenſe of a carriage, whereas its primary meaning is *riding*, whether on the back of a beaſt or in a carriage. I ſaw," ſays the watchman, " the riding of a couple of riders, (not horſemen, for there was not a horſe preſent) the riding of an aſs, and the riding of a camel."

V. 9th. " And behold here cometh riding one of the two riders, and he anſwereth and ſaith, Babylon is fallen, is fallen." Dr. Stock.

" And behold here cometh a chariot of men with a couple of horſemen, and he anſwered and ſaid, Babylon is fallen, is fallen." Pub. verſ.

This verſion of the words is executed both with perſpicuity and juſtneſs. Confuſion pervades the common tranſlation. A chariot of men with a couple of horſemen muſt ſuggeſt to an ordinary reader, a carriage attended by two ſervants on horſeback. In the clauſe beginning with " Babylon" we could have wiſhed that the learned biſhop had kept in the track of the Hebrew, as there is ſomething mournful and elegiac in the very ſound: Naphelah naphelah Babel. " Fallen, fallen is Babylon. This did not eſcape St. John in the Revelation Επεσεν, επεσε Βαβυλων.

Chap. xxii. 5. " For this is a day of trouble—before the Lord of hoſts—of making walls to reſound, and of ſhouts to the mountain." Dr. Stock.

" Breaking down the walls and of crying unto the mountain." Pub. verſ.

קדקר ſeems deſcended from קרה to meet, and may denote that buſtle and ſhouting occaſioned by the hoſtile encounter of the oppoſite ſides, and is here exemplified in the ſacking of a city.

V. 6. " And Elam beareth the quiver, with chariots cometh Syria, and with horſemen." Dr. Stock.

"And Elam bare the quiver, with chariots of men and horſemen." Pub. verſ.

Dr. Lowth conceived ſomething aukward in the word אדם *men* coming between the names of two countries Elam and Kir, and he, on this account, adopted the correction of Houbigant, in which he is followed by Dr. Stock, changing the ד into ר, which is done by only obtuſing the angle, then the word becomes ארם *Aram*, Syria.

Chap. xxiii. 12. "And he hath ſaid, thou ſhalt exalt no more, O thou much courted virgin, the daughter of Sidon." Dr. Stock.

"O thou oppreſſed virgin, &c." Pub. verſ.

It is difficult to conceive how המעשקה *Hammenſhakah*, which uſually denotes *oppreſſed*, came to be rendered *much courted*. Perhaps the learned Biſhop conceived that עשק alſo ſignified to be *crouded* or *ſqueezed*, and that this might refer to her trade. If her baſon was full of foreign veſſels, her warehouſes diſtended with merchandize, her exchange thronged with merchants. This, undoubtedly, conveys the idea of her being much courted by the nations.

[*To be continued.*]

ART. II. *Memoires d'un Voyageur qui ſe repoſe; contenant des Anecdotes Hiſtoriques, Politiques, et Literaires, relatives, à pluſieurs des principaux Perſonages du Siecles.* 8 Vols. 8vo. Alſo in Engliſh. 12mo. 5 Vols. Dulau. 1806.

BIOGRAPHY ſupplies authentic and valuable ſources of hiſtory, and at the ſame time furniſhes a conſiderable fund of entertainment for the ſtudious and retired. It is a pleaſing employment, in the repoſe of ſecluded life, to examine the ſecret ſprings which have influenced the actions, and have aſſiſted or thwarted the efforts of the hero, or the ſtateſman, in the ſucceſſive ages of the world. It ſhould, however, not be forgotten, that there are objections to contemporary biography. If given with careleſſneſs or want of fidelity, if material facts are ſuppreſſed or palliated, it becomes a wilful and unjuſtifiable impoſition: its ſources are corrupt, and its ſtream is impregnated with error and falſity. If, on the contrary, it is faithfully and minutely given, there muſt be many little details in the life of every man, that will ſupply food for envy, and be liable to ſarcaſm and miſrepreſentation.

There

There are few who have been fortunate or eminent in life, and at the ſame time exempt from the malice of open or concealed enemies, and ſecure from the ſhafts of the anonymous calumniator, diſcharged from the obſcure receſſes of concealment. It has been ſaid that no man ever was a hero to his valet de chambre. The beſt and ſtrongest minds have at times their caprices and weakneſſes, which, if detailed with all their concomitant circumſtances, would afford ſubject of triumph to feeble and little men, who have not even a pretence to enter into competition with the object of their cenſure.

In addition to theſe objections, it will be obvious that the hiſtory of a man's own life muſt neceſſarily involve in it many incidents relating to his intimate friends; incidents which (however truly and correctly ſtated) they would not have wiſhed to have ſeen thus ſet forth; and, in truth, there are many narratives which are proper and delightful in the eaſe and confidence of ſelect and ſocial intercourſe, which are unfit to be offered indiſcriminately to every reader. The well known expreſſion of Cicero reſpecting the publication of his private letters, will apply with ſtill more force and effect to the publication of confidential anecdotes. "Quam multa loca ſolent eſſe in Epiſtolis quæ prolata ſi ſint, inepta eſſe videantur? quam multa ſeria, neque tamen ullo modo divulganda?"

There is another objection to contemporary biography which applies only to literary and ſcientific men. It is, that their hiſtory ought to be found in their works. The author of the Inquiry into the Origin of the Diſcoveries attributed to the moderns, and the collector and editor of Leibnitz, has there, and in his other works, left an indelible record of himſelf, and his literary character. He who, for half a century, has been eſteemed and loved by ſome of the moſt eminent and learned men in Europe, and whoſe ſociety is now courted by all who have the pleaſure of knowing him, had no call to write his own life; but might have left it to be hereafter gleaned from the private letters and papers of ſome of the moſt reſpectable characters of the preſent age.

Theſe were our general objections, before we peruſed Mr. Dutens's work: and though they have ſince been in ſome meaſure removed, yet we cannot help wiſhing that ſome few paſſages had been omitted, and others curtailed. Mr. Dutens's ſtyle is a ſucceſsful imitation of Le Sage; and many of the deſcriptions, particularly thoſe of the earlier period, are given with a truth and felicity of expreſſion, not at all inferior to the hiſtory of Gil Blas. As a ſpecimen of the author's manner, we ſhall tranſcribe his account of an

an adventure which occurred to him, when a very young man, and on a journey through a part of France, with his friend Le Chevalier de la Borde. The travellers attend a wedding dinner of one of the Chevalier's friends at Montbazon.

" Among the different ſubjects of converſation (ſays Mr. Dutens) On parloit des nouvelles de la province; et un officier raconta que M. le Baron de C**, Seigneur de Saint Maure, venoit de ſe couvrir de ridicule. Il avoit, diſoit on, retiré du couvent ſa femme, qu'il avoit fait enfermer trois ans auparavant, pour cauſe d'infidélité. Un gentilhomme de Cahors, qui ſe trouvoit là, prit la parole, et dit: Vous vous trompez, je ſais l'hiſtoire; et la raconta avec ſi peu de difference, que cela ne parut pas mériter que l'on donnât un démenti à un officier. Celui-ci ne trouva pas le commentaire plaiſant; et, ſoit qu'il fût offenſé, ou qu'il crût devoir le paroitre, il adreſſa la parole à l'homme de Cahors, et lui dit: Je vous trouve bien hardi, Monſieur, d'oſer ainſi me donner le démenti; ſi j'etois prés de vous, je vous donnerois un ſoufflet, pour vous apprendre à vivre; et tenez-le-vous pour donné. Toute la compagnie trembla pour les ſuites d'un ſi rude compliment; mais le Gaſcon, loin d'en paroître inquiet ou démonté, prenant un air ſérieux: Et moi Monſieur, dit-il, pour vous punir de votre inſolence, d'ici je vous paſſe mon épée au travers du corps, et tenez-vous pour mort. La ſingularité de la repartie, et cette nouvelle maniére de ſe venger d'un ſoufflet, ſurprit autant qu'elle réjouit la compagnie; l'officier même entra dans la plaiſanterie: on les fit embraſſer l'un l'autre. Le repas fini, le Chevalier et moi ſuivîmes notre route. La nuit s'avancoit; nous fûmes obligés de nous arrêter à coucher à Saint-Maure. Le gite étoit aſſez médiocre, et nous étions menacés de faire un mauvais ſouper: ſur quoi le Chevalier dit qu'il alloit envoyer ſavoir ſi un gentilhomme de ſes amis étoit à Saint-Maure; ajoutant qu'en ce cas il étoit ſûr qu'il ſeroit bien aiſe de nous donner à ſouper: en effet, on nous fit dire qu'on ſeroit charmé de nous voir; et ſans plus de cérémonie, nous nous rendîmes à l'invitation. Nous ne trouvâmes d'autre compagnie que le maître de la maiſon et ſa femme; en ſorte que le ſouper fut aſſez ſérieux, malgré la bonne humeur du Chevalier. Quand on eut deſſervi, on parla de nouvelles; et moi, croyant egayer la compagnie, je racontai ce qui s'étoit paſſé au diner de noces, et ne manquai pas d'appuyer ſur toutes les circonſtances de l'aventure du Baron de C**, et des plaiſanteries que l'on avoit faites ſur l'intrigue de ſa femme, ſur ſon reſſentiment contre elle, et ſur la foibleſſe qu'il venoit de faire voir en la retirant du couvent; mais j'avois beau vouloir être plaiſant, perſonne ne rioit, dont j'enrageois: j'allois re-

commencer, quand je me ſentis marcher ſur le pied aſſez rudement; c'étoit le Chevalier qui m'avertiſſoit; mais moi, ſans profiter de l'avis je le priai de prendre garde, lui diſant qu'il avoit penſé m'eſtropier. Ne pouvant plus y tenir, il ſe leva, en me faiſant remarquer qu'il étoit tard; et à peine fûmes-nous ſortis, qu'il s'écria: Que diable avez-vous fait? aviez-vous perdu l'eſprit? L'homme chez qui vous avez ſoupé eſt ce pauvre Baron de C**, lui-même, à qui vous avez raconté ſa malheureuſe aventure; et la dame qui ne rioit point, eſt la propre heroine du roman. Où aviez-vous donc les yeux, pour ne pas avoir apercu tous les ſignes que je vous faiſois quand vous avez commencé votre conte ſi mal à propos?" Vol. 1. p. 25.

Mr. Dutens is of a reſpectable proteſtant family in France*. Excluded, as the French proteſtants were, from the privileges and advantages of ſociety, his father had prepared to renounce a country where he was perſecuted, and to fix in England, where he had an opulent brother then reſident in Leiceſter Fields. The climate, however, did not ſuit him. He returned; ſettled in France, married, and became the father of ſeven children; one of whom is the author and ſubject of theſe memoirs. Mr. D. took an early opportunity of executing what his father had only projected; and quitted a country where the proteſtants were treated with ſo much cruelty and injuſtice. He came to his uncle in Leiceſter Fields; and, ſoon after, accepted the ſituation of tutor to the ſon of Mr. Wyche. The death, however, of his pupil put an end to his occupation, but not to his connection with the family; where he continued until in 1758, he accompanied, as ſecretary, Mr. Mackenzie, (Lord Bute's brother) then appointed envoy-extraordinary to the court of Turin.

Upon the return of Mr. Mackenzie to England, he filled the honorable ſituation of Chargé d'Affaires at Turin; in which he continued until May 1762; when Lord Rivers (then Mr. George Pitt) being appointed envoy-extraordinary to that court, Mr. Dutens returned to London, to the ſociety of his excellent friend Mr. Mackenzie, and to a participation of his labours, as one of the members of Lord Bute's adminiſtration. He ſoon after accepted an offer of re-occupying his former ſituation of chargé d'affaires at Turin, where he continued two years. Before he returned to England, he learnt that the kindneſs of Mr. Mackenzie had obtained for him of the Duke of Northumberland, the

* He calls himſelf in this work, Duchillou.

living

living of Elſdon, in the dioceſe of Durham. He returned to take poſſeſſion of his benefice; and, ſoon after, accompanied Lord Algernon Percy, in a ſhort journey through a part of France, and afterwards in the tour of Europe.

He was again quietly ſettled in his rectory houſe at Elſdon, when Lord Mountſtuart was appointed envoy-extraordinary to his favorite court of Turin; and notwithſtanding the many reſolutions which he had formed, he yielded to the invitation of the new envoy; and prepared to accompany him as his friend, but without any official ſituation, except (upon the emergency of Lord Mountſtuart's being called to England upon private buſineſs) his again filling for a ſhort period the ſituation of chargé d'affaires.

Upon Lord Mountſtuart's return, Mr. Dutens appears to have quitted Turin; and, after a reſidence in Lombardy and France, to have joined his friends in England. The appointment of Lord Walſingham, ambaſſador to Spain, in 1786, had very nearly again involved him, as ſecretary of the embaſſy, in the duties of public life. Miniſterial arrangements, however, interfered. Lord Walſingham was removed to a more deſirable ſituation, and Lord Auckland went to Madrid; a circumſtance which left Mr. Dutens to that literary retirement and ſocial intercourſe, which he has ſince ſo happily enjoyed.

It was in his way through France with Lord Mountſtuart, that Mr. Dutens had an opportunity of collecting ſome anecdotes, which ſupply a more ſatisfactory explication reſpecting the hiſtory of the "*Maſque de Fer*," than the induſtry and ingenuity of Voltaire, and of a thouſand other writers, has been able to produce. We ſhall cite it from the Engliſh edition, in order to give an idea of that, as well as of the French original.

"About the year 1685, the Duke of Mantua, wiſhing to oppoſe the deſigns of France, ſent his prime miniſter to all the courts of Italy, to engage them to form a league againſt their common enemy. This perſon, who was a very ſkilful negociator, ſucceeded in perſuading all the powers of Italy to enter into the views of his maſter. None remained but the Duke of Savoy, and the Mantuan miniſter came to Turin to detach him from the intereſt of France. The cabinet of Verſailles, on being informed of the proceedings of this miniſter, gave inſtructions upon the ſubject to the Marquis d'Arcy, then ambaſſador from France at Turin. The latter began by many civilities to the miniſter of the Duke of Mantua: he invited him to many parties; and among others to a hunt, which led them to the borders of Pignerol, a town then belonging to France. As ſoon

as they were upon the territories of France, ſome men, who had been hired for the purpoſe, carried off the Mantuan miniſter, conducted him to Pignerol, and thence to the iſle of Saint Marguerite; where he remained under the care of St. Mark and Major Roſarges till 1690, when they received orders to bring him to the Baſtille. For two years the world was ignorant of the fate of the Mantuan miniſter; when, in 1687, there appeared in the Hiſtoire abrégé de l'Europe, a letter written from Turin, which gave an account of the manner in which he had diſappeared. But as the French ambaſſador had concerted his meaſures with ſo much precaution, that it was almoſt impoſſible to furniſh proof of this fact, it was thought prudent to deny it poſitively; leſt all ſovereigns, whoſe prerogatives and dignity had been thus attacked by ſo manifeſt a violation of the law of nations, might be incenſed againſt the cabinet of Verſailles.

"On the 19th of November, 1703, the Iron Maſk died in the Baſtille, and was interred next day in the burial ground of St. Paul. This we learn from the journal of Dujonca, lieutenant of the Baſtille. It is proper to weigh that circumſtance well with the following. It has been found by the regiſter of the pariſh of St. Paul, that on the 20th of November, 1703, a man of about forty-five years of age named Marchiali, had been buried there, in the preſence of Major Roſarges, and the ſurgeon of the Baſtille. Now Roſarges was the perſon who had kept the Iron Maſk ever ſince he had been conducted to the Iſle of Saint Marguerite. The name of Marchiali being Italian, increaſes the preſumption; and the compariſon of the journal of Dujonca with the regiſter of the pariſh of St. Paul, leaves us no doubt that this Marchiali was the miniſter of the duke of Mantua, carried off and confined in the above manner. The court of France had too much intereſt in burying in the moſt profound ſilence ſuch a fact as this, not to have led the public attention aſtray in all the accounts relative to the Iron Maſk; and in order to annihilate with one word, all the ſuppoſitions which have hitherto been raiſed to ſolve this hiſtorical problem, I ſhall only ſay, that the Duke du Choiſeul ſeveral times told me that Louis the XVth had one day ſaid, that he was informed of the truth of the hiſtory of the Iron Maſk. The duke was very curious to penetrate the myſtery, and went as far as he could to beg his majeſty to reveal it to him; but the king would never ſay any thing more; except that, among all the conjectures which had hitherto been made upon the ſubject, there was none true. But ſome time after, Madame de Pompadour having preſſed the king upon the matter, he told her that the Iron Maſk was a miniſter of a prince of Italy; and Madame de Pompadour mentioned this to the Duke de Choiſeul.

"To ſtrengthen this conjecture, I will add, that the Abbé Barthélemy informed me, that being acquainted with the Marquis de

de Caſtellane, governor of the Iſle of Saint Marguerite, he begged him to procure what tradition might have been preſerved of the Iron Maſk. Upon his return, the marquis gave him a memoir, which I have ſeen, written by a man of the name of Claude Souchon, then ſeventy-nine years old; the ſon of Jaques Souchon, a cadet in the independent company of Caſtellane, who had been in the ſecret of M. de St. Mark, relative to this ſubject. Claude Souchon ſays, in this memoir, that he frequently heard it ſaid by his father and by the Sieur Favre, chaplain to M. de St. Mark, that the priſoner kept with ſo much care and myſtery in the Iſle of St. Marguerite, and whom he calls the Iron Maſk, was an envoy from the Empire to the court of Turin; and he relates the carrying off of that miniſter, with almoſt all the circumſtances mentioned in the letter above cited. This inferior officer confounded an envoy from the Duke of Mantua, who was a prince of the Empire, with an envoy from the Empire. He adds, that the miniſter was given in charge to M. de St. Mark, near Feneſtrelles: and that M. de St. Mark obliged him, under pain of death, to write to his ſecretary at Turin to bring him his papers; in conſequence of which, the ſecretary arrived with the papers, which were ſent immediately to M. de Louvois. Souchon ſays beſides, that the Iron Maſk died nine years after, in the Iſle of St Marguerite; and contradicts ſeveral aſſertions of Voltaire: among others the ſtory of the plate and the fiſherman, and that that the Iron Maſk had been conducted to the Baſtille by M. de St. Mark. Now if Voltaire is ſo eſſentially miſtaken, relative to the circumſtances which he has aſſured us he had from ſuch good authority, we may well call in queſtion a great part of what he has added, to give an air of the marvellous to this celebrated anecdote.

" Let the reader weigh well the connection between all theſe teſtimonies, ſo diſtant from each other in time and place: the letter from Turin, the memoir of Souchon, the declaration of Louis the XVth, all authentic, and agreeing ſo well together; and the conjecture that the Iron Maſk was no other than the prime miniſter of the Duke of Mantua, becomes evidently correct." Part 5. Chap. 6.

The third volume of the French, and the fifth of the Engliſh, contains anecdotes, ſelections, and critical inveſtigations, ſome of conſiderable intereſt. The evidences, in oppoſition to the paradoxical Warburton, that the immortality of the ſoul made a part of the creed of the Jews, and the conjecture that Shem, the ſon of Noah, was the ſame perſonage who, afterwards, was ſo diſtinguiſhed by the name of Melchizedech, are given with candour and ingenuity. The account of a ſummer ſpent at Chanteloup, the country ſeat of the Duke of Choiſeul, and many other of the anec-

dotes, give an intereſting and (as far as we can judge) a faithful portrait of the manners of the French nobility at that time. In ſhort, though we do not wave our objections to this ſpecies of biography, we cannot conclude this article without expreſſing a wiſh, that, in other works of the ſame kind, there may be as much to commend, and as little to cenſure, as will be found in the "Memoires d'un Voyageur qui ſe repoſe."

ART. III. *Madoc. By Robert Southey, &c.*

[*Concluded from page* 410.]

MADOC finds his way back to the Miſouri without difficulty, and is informed by Cadwallon, whom he had left in charge of his new ſettlement, that ſymptoms of treachery had lately appeared in the Aztecas, and that they were evidently preparing for war. This is confirmed by Erillyab, and accounted for, in ſome meaſure, by Neolin, prieſt of the Snake-god, who, in a proſing kind of ſpeech affirms, that this ſpiral deity had called for blood, and that it was therefore neceſſary to have recourſe to their ancient rites. Still farther to aſcertain the ſentiments of the Aztecas, Madoc makes a feaſt, at which he encourages Amalahta, a ſullen ſavage, but ſomewhat communicative in his cups, to intoxicate himſelf with mead. A diſgraceful ſcene follows.

"Give him drink,
To be at peace! quoth Madoc. The *good* mead
Did its *good* office ſoon; his dizzy eyes
Roll with a ſleepy ſwim; the joyous thrill
Died away; and, as every limb relaxed,*
Down ſunk his heavy head, and down he fell!!!"

The poet himſelf could ſcarcely have been ſober when he wrote this ſection; and the reader will ſurely agree with us, that whatever might compoſe his beverage, the waters of Helicon formed no part of it.

The interment of Owen's bones, which is the next occurrence, is ſucceeded by an open declaration of war on the part of Aztlan, ſo that the diſguſting debauchery we

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* What a verſe! *Rev.*

have

have juſt witneſſed might be omitted without injury to the ſtory. The Hoamen now hold the feaſt of ſouls, as deſcribed in the account of the North American Indians, at which Neolin plays off ſome juggling tricks; and, while the people are intent on their melancholy duties, gives his deity the ſignal to appear. The ſnake iſſues from a huge cavern, and involving the prieſt in his folds, towers over his head, and looks round for his accuſtomed prey. The Hoamen ſcamper off, but Neolin, diſengaging himſelf from the ſerpent, purſues their flight, and, ſeizing a child, gives it to the reptile, who glides contentedly back to his den. As ſoon as Madoc is appriſed of the tranſaction, he haſtens to the ſpot with twenty ſpearmen, and lays hold of the prieſt. He immediately gives the well-known ſign; upon which the ſnake re-appears, and twines round him as before. The Britons recoil in affright; but Madoc, advancing upon the double enemy, with a ſword in one hand and a burning brand in the other, cleaves Neolin down the middle, and ſmokes his god once more to his den, whither he is followed and killed.

If Mr. S. had looked into Ovid he would have found a ſerpent, more tremendous than his own, deſtroyed in a manner not unſuitable to the dignity of heroic poetry; whereas nothing can well be more mean, not to ſay ridiculous, than the buſtle made by Madoc and his twenty followers in the defeat of this poor reptile.

The ſnake-god and his prieſt being thus diſpoſed of, Madoc aſſembles the Hoamen, and at the head of a ſolemn proceſſion, attended with croſſes, images, &c. advances to the cave, where he preaches a ſermon, of which the Indians do not underſtand much, but which they take in good part, and unanimouſly call out for baptiſm, which is immediately beſtowed on them, to the great delight of "Cadog, Deiniol, Padarn, and Teilo*." They are now joined by Caradoc, with an Aztecan ſpy, whom he had taken priſoner, and whom Madoc inſtantly ſets at liberty. As the firſt proof of gratitude to his deliverer, Tlalala (ſo he is named) joins Ocelopan in an expedition to ſeize one of the ſtranger's children, as a victim to Tlaloc, god of the waters. In this they ſucceed beyond their hopes. From their hiding place they diſcover Caradoc aſleep, and Tlalala approaches to

* "Saints and martyrs," Mr. S. tells us in his notes: where, with his uſual dexterity, he labours to turn them all into ridicule.

kill him; but at the inſtant he is about to ſtrike, the harp of the bard, which lay beſide him, utters a ſound, and the ſavage foregoes his prey in a fright. Before he recovers his ſpirits, Caradoc awakes, and the Aztecan retires unſeen to his concealment. Here Hoel comes to ſport, and is inſtantly ſeized by Ocelopan, who makes off with his prize. Madoc hears the child's cries, purſues him, falls into an ambuſh, is taken captive, and carried in triumph to Aztlan. Young Hoel is ſhut up in a dreary cavern, and the Britiſh prince, for whoſe blood the gods were ſo clamorous, is chained by the foot to the centre of a large ſtone, and compelled to engage in a ſingle combat with the braveſt of the Aztecas! He diſpatches the firſt who enters the liſts, and is warmly engaged with the ſecond, when a cry is heard, that the Britons are approaching, and all ran to defend the city; while Madoc is bound hand and foot by the prieſts, and quietly laid up in a corner of the temple.

A dreadful battle takes place (the ſame which was fought 300 years afterwards by Cortes), which, though highly favourable to the ſtrangers, is only ended by the night. During the ſtruggle, Amalahta, recovered from his fit of drunkenneſs, collects a dozen Hoamen, as wicked as himſelf, and makes an attempt to carry off the women, who are aſſembled, with Goervyl, in the houſe of her brother. The conflict which enſues, and which we conſider as the worſt part of the poem, bears no ſlight reſemblance to the attack of a poſſe of conſtables on a gang of female gypſies in a barn. In concluſion, however, the ladies are victorious; and the raviſhers, ſeeing their leader firſt ſcalped, then ham-ſtringed, and finally run through the body, betake themſelves to flight. While this is going forward at the city of Madoc, that chief is ſet at liberty by Coatel, the miſtreſs of Lincoya, and conducted to the cavern of Hoel. The poor youth is dragged out through a chaſm, which he had previouſly diſcovered in the rock; and Madoc has the ſatisfaction of reſtoring him to the arms of his mother, whom he meets in queſt of him. From her he learns the danger of the women, and haſtens to their aſſiſtance; all is at peace when he arrives, and the prince, after diſcovering the ſex of one woman (Senena), and beſtowing another (Goervyl) in marriage, arms himſelf in haſte, and repairs to the field of battle. Here he ſlays Coanocotzin in ſingle combat, while his people, encouraged by his preſence and example, redouble their efforts for victory, and, after a ſanguinary conflict, force the gates of Aztlan. Driven from their capital, the vanquiſhed retire to Patamba, a neighbouring

ing city, where they celebrate the obſequies of the dead, and chooſe a new king; while Tezozomoc, the high prieſt, purſues his bloody work with a moſt tedious and diſguſting perſeverance. Games of various kinds, but which it is impoſſible to underſtand without a reference to the plates in Clavigero's Hiſtory of Mexico, ſucceed the ſolemnities; after which, both parties prepare to renew the war.

Madoc, like Cortes, takes his veſſel to pieces, and builds a number of brigantines on the lake; with theſe he runs down the light canoes of the Indians, and obtains a bloodleſs victory. The dauntleſs Aztecas attribute their defeat to the influence of the ſtrangers' gods on the watery element, and determine on making a laſt effort by land. Previous to the attempt, however, the ceremony of watching the appearance of a new ſun takes place; and while the prieſt and people are anxiouſly looking out for it, a volcano burſts forth and conſumes the miſerable Tezozomoc, while an outrageous tempeſt ſwells the waters of the lake above the ſhores, and ſweeps away Patamba with its inhabitants. The king and ſome of the chief warriors eſcape by ſwimming; others are ſaved by the exertions of Madoc; and, as all proſpect of continuing the war is now at an end, Yahidthiton and his people, in obedience to the voice of a bird, who repeatedly calls out "Depart! depart!"—take up their gods and the aſhes of their monarchs, and retire to the weſtward to found another Mexico, and meet another conqueror in the adventurous Cortes.

"So in the land
Madoc was left ſole lord."

And ſo finiſhes this elaborate poem.

Mr. S. is not happy in his names: many of them ſet our organs of enunciation at defiance. Gwgan he has accommodated to our ignorance, and he does not forget to mention it; but we are ſtill left to ſtruggle with "Gwalchmai, Gwaelod, and Cynddelw; Gwynon, Celynin, and Gwynodyl!" p. 129. The American appellations are ſtill more uncouth and barbarous.

To the notes, which form a large portion of the volume, and a ſtill larger of the ſtory, we have many objections. They certainly contain ſome curious extracts amidſt much irrelevant matter, and ſome uſeful elucidations; but they are replete with petulance and levity, which ſometimes border on profaneneſs. Thus having mentioned Og, king of Baſan, in the text, he here pours out a flood of impious nonſenſe from the Rabbins, in ridicule, as it ſhould ſeem,

of

of his ſtory. Soon after, he gives an account, from a Latin writer, of the ſudden claſhing and receding of two mountains in the ſtate of Modena, while ſmoke and fire iſſued from a chaſm between them. This juſt deſcription of the effect of an earthquake, by no means uncommon, is thus commented on:

"A fiery mountain is a bad neighbour, but a quarrelſome one muſt be infinitely worſe, and a dancing one would not be much better. It is a happy thing for us, who live among the mountains, that they are now-a-days very peaceable, and have left off 'ſkipping like rams,'" P. 547.

This, no doubt, is mighty clever, and as it contains a ſneer at the ſacred writers, who, in the lofty language of Eaſtern poetry, deſcribe the mountains as bounding at the approach of their Maker, it comes with increaſed zeſt. Mr. S. ſometimes treats the pageantries of popery with ſufficient reverence, it would be better to diſplay it where it is infinitely more due; nor ſeek the applauſe of fools by the triteſt of all tollies, the ridicule of Scripture. We will hope, however, that this was not intended, though the expreſſion is incautious.

We alſo obſerve among the notes ſome hankerings of jacobiniſm. Gilbert Wakefield, we are told, p. 540, "was ſent to priſon for quoting a fable of Æſop." He was ſent to priſon, (which to him was a ſcene of feſtivity and triumph), for a baſe and traitorous attempt to paralyze the exertions of his country. We will never ſit in ſilence, and hear this man numbered among the martyrs of liberty. We knew Gilbert Wakefield better than Mr. S., and can tell him from authority not to be diſputed, that he exulted in the imaginary deſtruction of all that is ſacred among us. Under the maſk of infantine ſimplicity, he concealed a crafty and a malignant mind. He had undoubtedly ſtudied hard, and his memory was uncommonly retentive; but he had not a particle of taſte or judgment; and the chaos of literature that rambled in his head was productive of little more than a perpetual ſtruggle between temerity and error.

The extracts, produced from the former part of this work, will afford our readers ample opportunities for judging of Mr. S.'s manner. If there be any difference of ſtyle, it is certainly not in favour of the concluding pages. Unleſs we deceive ourſelves, Mr. S.'s Pegaſus viſibly flags: nor is this to be wondered at, when we take into conſideration the unconſcionable diſtance that he has travelled. To ſpeak out, the poem is much too long; and the author, who, while his Muſe was yet unjaded, friſked and curvetted, and frolicked

frolicked in a thouſand vague directions, ſeems to have perceived his error when it was too late, and to have cloſed his labours imperfectly. A prodigy is called in, and the ſtory is cut ſhort, becauſe——no ſpace is left for a natural termination!

To ſpeak of Madoc as a work of art, it is defective in a very great degree. The firſt object of a poet ſhould be to gain belief; that is, to tell his ſtory in ſuch a manner, that it may eaſily ſeem credible. But what could be the views of Mr. S.? What credit could he hope to obtain for his narrative? when he gave the well-known, authenticated adventures of Cortes and Columbus to an imaginary, at leaſt a doubtful character of the 12th century! Novelty, the ſecond excellence of poetry, is here out of the queſtion. We have the magnificence of Mexico, the bloody ſacrifices of the prieſts, the ſplendour of Montezuma (Coanocotzin), the noble but unavailing courage of Guatimozin (Yahidthiton), the battles of Cortes, nay, the building of his brigantines, detailed with a minuteneſs that fatigues the mind even to diſguſt. *Quodcunque oſtendis mihi ſic, incredulus odi.* In the elegant narrative of Robertſon, and yet more in the energetic and glowing deſcription of Bernal Diaz*, we follow the real conqueror of Mexico with trembling delight; we ſee his perils, and are animated by the prodigies of valour exhibited on every ſide; but when all theſe are attributed to a hero of romance, who lived three hundred years before they took place, we are ſtopped at every page by the evident injuſtice and abſurdity of the ſtory. Mr. S. is no plagiariſt: he borrows nothing from the poetical repoſitories of his predeceſſors; indeed, he has no apparent occaſion for it, being abundantly rich in his own reſources. We wiſh he would tax his fancy for the materials of a tale, and not build up, as in the forgotten Thalaba, and the preſent poem, an edifice from the fragments of a thouſand different authors. This illegitimate ſyſtem of conſtructing hiſtorical, we muſt not ſay, epic

* It is to the praiſe of Mr. S. that he has ſpoken with applauſe of this moſt intereſting and valuable writer, as given to us by Major Keating. "The true Hiſtory of the Conqueſt of Mexico" is indeed "a delightful work, and the only account of that tranſaction on which we can rely; yet, becauſe it appeared without any of thoſe ſcandalous puffs which diſgrace our preſſes, and teach our *literati* how to think, it mouldered on the ſhelf!" See Brit. Crit. vol. xvii. p. 27, &c.

poems, is attended with other inconveniences, which Mr. S. has not had the good fortune to obviate. We have the manners of Hoel Dha and David at the same table; and the Indians of Torquemada and President Jefferson confounded in the same description!

Nothing is better known, than that the primitive Mexicans were a poor and despicable horde of savages at the time of their migration; (the epoch of Madoc,) acquainted with few of the arts, and none of the elegancies of life; nor did they emerge from this state of barbarism till many generations had passed away; yet, in the poem, their cities, their temples, their palaces, their floating islands, their gods, and their priests, are those of their highest state of civilization and power, as exaggerated and embellished by the gross partiality of Clavigero!

Nor is the author more happy in his hero than in his story. The pains and pleasures of Madoc can interest no human being: he is a native of "the World without Vice," and has little in common with the inhabitants of this outcast planet. Danger and difficulty fly at his approach; and the expedient to which Mr. S. has recourse, to create a temporary alarm for his safety, has neither probability nor dignity to recommend it.

The followers of Madoc are no better discriminated than himself: Cadwallon is a tame creature, and Caradoc the bard, who charmed us in the first part, and in whom we expected to find a new Tyrtæus, in the ensuing battles is mute and inglorious. The Indians are drawn with more skill; though even in them, the shades of character are not very apparent, each individual being rather a virtue or a vice personified, than a human being judiciously compounded of both; yet they command our respect, and in many cases our admiration.

To the defects of the story must be added those of a lighter nature, which occur in the language, and which are too numerous to be altogether passed over in silence. Of these, some originate in that wonderful facility with which the author is gifted. Mr. Southey cannot say with Narcissus, that *plenty has made him poor*;—but it has unfortunately made him negligent: hence the reader's good nature is too often abused with such doggrel as this:

> "Now God forbid, quoth I: and God forbid,
> Quoth he!" P. 29.
> "And I, their leader, am not of the sons
> Of the feeble!" P. 67, &c.

Others ſeem to ariſe from that vitiated taſte, which we once feared was becoming epidemical, and which, while it elevated proſe upon ſtilts, thought no poetry genuine but ſuch as crept along the ground, and liſped out its feeling in a language hitherto confined to the nurſery:

" Good night, Goervyl,
Dear ſiſter mine, mine own dear mother's child!" P. 206.

This infantine puling grew up in oppoſition to the bombaſtic jargon ſo ſucceſsfully combated in the Baviad; and is doubtleſs the more tolerable evil of the two, as being leſs unintelligible. But the reverſe of wrong can ſcarcely be right; and in this, as in ethics, the wiſe man will always prefer a juſt medium.

To theſe may be added an overflowing of metre; not ſuch as is found in our ſweeteſt poets, where an unaccented ſyllable at the cloſe gives fulneſs, harmony, and effect to a line, but a bold violation of accent, rhythm, and every attribute of verſe. From its frequent recurrence there can be no doubt of its being affected by the author as an excellence:

" The beautiful band of brethren that they were!" P. 5.
" Hear me, thou Son of the Waters, will thou have me," &c.

This, perhaps, is a diſeaſe of the judgment; but what ſhall we denominate that paſſion for coining new words, and new acceptations of words with which the poet is ſo grievouſly afflicted!

" It *torrents* down."
" With purple *iſlanded* the dark blue deep."
" Whereto ſhall that be likened, to what gem
Indiademed!" P. 73.

But of this enough. We do not reckon it among the faults of Madoc, that it has few metaphors, and ſtill fewer poetical or mythological illuſtrations. When introduced with judgment, they embelliſh and invigorate a poem, but the example of Mr. S. ſhows, that they can be omitted without inconvenience, and almoſt without being miſſed. We recollect but one, and that one is incorrect: it is at the cloſe of the firſt book.

" So over ocean, through the moon-light waves,
Prince Madoc ſail'd with all his company.
No nobler crew fill'd that heroic bark
Which bore the firſt adventurers of the deep,
To ſeek the Golden Fleece on barbarous ſhores." P. 184.

If

If we except Madoc, certainly not much injured by a compariſon with Jaſon, and Caradoc the Telamon, or if Mr. S. prefers it, the Orpheus of the expedition; the reſt of the crew, a company of nameleſs adventurers, conſounded in one general maſs, cannot be ſaid to vie in nobility with the heroes and demigods of the Argo.

What then are the merits of MADOC? They are many and great. It is no compliment to Mr. Southey to ſay, that he poſſeſſes an unrivalled command over the language of poetry. Eaſe, elegance, grace, and facility are peculiarly his own; and he pours forth his conceptions in a ſweet and ſpontaneous flow of words, which a life of ſtudy would enable few to obtain. He has beſides the eye of a poet, and marks and deſcribes the various appearances of nature with an accuracy that is worthy of all praiſe, and a feeling that is exquiſitely delicious. Thus Madoc contains a thouſand paſſages that will be remembered and quoted with delight, when the trite and thread-bare ſtory, on which it is founded, is conſigned to neglect or oblivion.

Mr. S. has ſo little to unlearn, and ſo many requiſites in his favour, to become the poet of a tale which his "country ſhall not willingly forget," that we are perhaps leſs inclined to overlook his failings than thoſe of any other writer, and ſome of our ſtrictures may therefore bear the aſpect of ſeverity. If he could be perſuaded to abate ſomewhat of his ſpeed, to ſtop and arrange the materials of his *own* finding, to be leſs eaſily ſatisfied with his firſt expreſſions, to correct his diſpoſition to prolixity, and to allude to, or incidentally mention, his hiſtorical facts, inſtead of verſifying them at full length, he might, and indeed would, be ranked among the greateſt poets of his age and country. Let him chooſe a national ſtory: Arthur and others, kings and patriots are before him, highly ſuſceptible of poetical ornament, and well worthy of his extraordinary powers. In truth, we cannot avoid obſerving, that ſome atonement is due to his country. The politics which influenced him in making France the burden of his ſong, while that unhappy and guilty land was reeking with innocent blood, though long renounced, yet call for at leaſt poetical expiation. A poet, Mr. S. will do well to recollect, is commonly a lover of his country. Homer and Virgil, and in later times, Taſſo and Camoens, were genuine patriots; and their grateful countrymen dwelt on their works with higher pleaſure and nobler feelings than the ſimple admiration of their talents could ever afford.

ART.

ART. IV. *A Dictionary of the Veterinary Art, containing all the modern Improvements; and including ſo much of comparative Anatomy, Phyſiology, Materia Medica, Chemiſtry, Pharmacy, Natural Hiſtory, &c. &c. as is connected with the Subject. The whole illuſtrated with Copper-plates. By Thomas Boardman, Veterinary Surgeon to the 3d (or King's own) Regiment of Dragoons.* 4to. 2l. 12s. 6d. Kearſley. 1805.

THE work before us, though called a Dictionary, is not confined to the mere definitions of the terms, or words uſed, but like James's, and other medical Dictionaries, contains full deſcriptions of the ſeveral objects that appear to have a relation to the veterinarian art. Much learned inveſtigation has been employed in endeavouring to diſcover whence the word veterinarius is derived, but without coming to any ſatisfactory concluſion. Columella calls thoſe, who are employed in curing the diſeaſes of cattle, veterinarii, in which ſenſe it is conſtantly uſed. In the ſection treating, De vitioſis incrementis linguæ bovum, he ſays, "Solent etiam faſtidia cibo afferre vitioſa incrementa linguæ, quas ranas veterinarii vocant."

Among animals, the care of horſes, in a particular manner, engroſſes the attention of the Veterinarian, as from their numbers and their varied employment, they fall much oftener than others under his notice. Of other animals, as of the ox, the cow, the aſs, the ſheep, the goat, the dog, and a few others, this author ſatisfies himſelf with giving ſhort deſcriptions, with general accounts of their habits and diſeaſes, and of the modes of treating them; but in the account of the horſe, he is more particular and diffuſe. After a general deſcription of the animal, he gives the character of horſes as they are found in different countries. The Arabian, which has the preeminence; the Barb, ſaid never to grow old from their preſerving their vigour to the laſt; the Spaniſh, the German, &c. concluding with thoſe of this country:

"The breed of which," he obſerves, "is as mixed as that of its inhabitants;" "the frequent introduction of foreign horſes has given us a variety, that no ſingle country can boaſt of; moſt other countries produce only one kind, while ours, by a judicious mixture of the ſeveral ſpecies, by the happy difference of our ſoils, and by our ſuperior ſkill in management, may triumph over the reſt of Europe, in having brought each quality of this noble animal to the higheſt perfection."

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The methods of rearing and feeding horſes, and of training them, as racers, hunters, or for draught, are given under diſtinct heads; alſo directions for the conduct of grooms and coachmen, deſcriptions of their harneſs and trappings, and inſtructions for riders, with the whole art of horſemanſhip. The anatomy of the horſe is given in part under the general term anatomy; other parts under the words bones, muſcles, glands, blood-veſſels, arteries, veins, nerves, brain, ſtomach, &c. The engravings are copied from thoſe in Mr. Richard Laurence's Enquiry into the Structure and animal Economy of the Horſe, and appear to be ſufficiently correct, but they are coarſely executed, and are in general much too ſmall to convey the neceſſary information. The adopting theſe engravings has led to inconveniences and to irregularity in arranging the ſubjects; for it has hence happened, that ſome of the plates, ſhowing the muſcles, are explained under the word anatomy, others under the words exterior of the horſe, others under the word horſe, and again under the word muſcle; under which laſt word, perhaps, they ſhould all have been placed.

Hiſtories and deſcriptions of the diſeaſes to which the horſe is ſubject are alſo given, with the method of treating them, as practiſed at the Veterinary College, or taken from Gibſon, Taplin, and other writers, particularly from Mr. St. Bel and Mr. John Laurence. Both the liſts, or catalogues of diſeaſes, and of the articles of the Materia Medica employed in curing them, are very numerous. More diſeaſes are deſcribed than it will probably ever fall to the lot of any ſurgeon to ſee, and many more drugs or medicines noticed than there can be any occaſion for uſing; but as they were found in former books on the ſubject, it is probable the author might not think himſelf at liberty to omit them. Of each of the articles of the Materia Medica, as well as of thoſe conſtituting the food of cattle, there are clear, diſtinct deſcriptions, with the manner of producing and cultivating them.

Having given this ample account of the ſubjects contained in the volume, which are in general treated of and explained in a clear and ſatisfactory manner, it remains that we lay before our readers a few paſſages, as ſpecimens of the execution of the work, with ſuch reflections as may occur to us on producing them.

Air. The author is very full on the neceſſity of ſupplying horſes with this element in the utmoſt purity, and is particularly ſevere in cenſuring the ſtructure of many, or moſt of our ſtables, in which, inſtead of ſeeing contrivances for ventilating

ventilating them, uncommon pains appear to be taken to prevent all communication with the external air.

"Large, crouded ſtables," he ſays, "contribute greatly to communicate contagious or infectious diſeaſes. A great number of horſes breathing in one place contaminates the air; and if it has not a free current, it ſoon becomes unwholeſome, and, like the air of gaols, it contracts a malignant quality, which produces fevers in thoſe horſes who ſtand in them, and on changing them to other ſtables, they likewiſe communicate the infection to others. Hence it has been remarked in thoſe epidemical diſeaſes amongſt horſes, which have appeared in Britain, that it raged with moſt violence in thoſe ſtables where a great number of horſes were confined together in one large ſtable, whilſt its effects in ſmall well-aired ſtables was more mild and leſs deſtructive.

"The Earl of Pembroke, in his Military Equitations, tells us, that the Arabians keep their horſes as much as poſſible in the open air. 'Every day (ſays he) from morning to night, all the Arabian horſes ſtand ſaddled at the tent doors; and, as the Arabians live in tents, theſe tents ſerve them likewiſe for ſtables.'

"The method of managing horſes approaches, as near as it is poſſible, to the natural or wild ſtate, and cannot fail of being attended with ſalutary effects to the conſtitution of this uſeful animal; and although this practice cannot be adapted or recommended in our cold and changeable climate, yet the inference is very obvious, and cannot fail of ſhewing the propriety and uſefulneſs of keeping our horſes in well aired, ventilated ſtables."

The conſtituent parts of the atmoſpheric air are deſcribed, and their qualities explained, under the reſpective terms of oxygen, hydrogen, caloric, &c.

ALOES. The author cenſures the cuſtom of giving aloes in large doſes; he alſo recommends uſing the Socotrine for horſes, inſtead of the hepatic, which may do miſchief by the roughneſs of its operation. He adviſes it to be given in doſes of one or two drams, and repeated every ſecond or third hour until it operates. Forgetting however this caution, we ſee him frequently preſcribing it in doſes of half an ounce. Mr. Colman found, he ſays, that rhubarb, colocynth, and ſome other expenſive purges, are of little uſe given to horſes, they are therefore omitted in the Diſpenſatory of the Veterinary College.

The opinion that the American aloe does not blow until it has attained its hundredth year is, he ſays, and we have

long ſo underſtood, a vulgar error; but, he adds, a ſkilful gardener can make them blow when he pleaſes, by ſetting them in beds of tanners bark. The two aloe plants, we will obſerve, which have blown, and been exhibited near London, within the laſt five or ſix years, were ſaid, by the owner, to be each of them about thirty years old. Had he accelerated the time of their blowing? And did they grow as lofty, and as large as they would have done, had no art been uſed to quicken their growth?

FARCY. The author ſhows a deep and intimate acquaintance with the nature of this deſtructive diſeaſe, and has laid down ſome excellent regulations for the management of horſes tainted by its venom.

"General debility is ſuppoſed," he ſays, "to be one great cauſe of farcy; alſo foul feeding, a want of proper exerciſe, a ſchirrous ſtate of the meſenteric glands, injudicious bleeding, or the unſeaſonable adminiſtration of violent medicines. Farcy likewiſe will originate from contagion, and from inoculation with the matter of glanders. Indeed, we are led to conclude, that there exiſts a ſtriking affinity between theſe diſeaſes; as they will mutually degenerate, and the poiſon produced by the one will propagate the other. Thus, by the application of the matter of farcy to the delicate membrane lining the noſtrils, we give birth to glanders; and the diſcharge of the latter, inſerted on the external parts of the body, will cauſe thoſe ulcerations denominated farcy-buds.

"In recent caſes of farcy, where the animal is fleſhy or high in condition, it will, in general lie in our power to remove the ſymptoms without the aid of the more powerful medicines. Moderate bleeding, a few mild purges, cooling diet, and proper exerciſe will be required. The inflamed abſorbent ſhould be frequently and diligently fomented with flannels wrung out of the warm decoction of chamomile or common herbs, and the actual cautery may be freely applied to any buds that appear; after which they will aſſume the uſual marks of health, and may be healed by dreſſing them with common digeſtive ointment.

"Should the ſtate of the animal, however, be otherwiſe than this, ſhould he be low in ſtrength and condition, his hide bound, and his coat ſtaring, it cannot but be obvious, that bleeding and medicines, having a tendency to reduce the ſyſtem, muſt be avoided. A different treatment of courſe muſt be employed. In the firſt place, it will be neceſſary to diſcover the primary ſources of this deficiency in condition; which, perhaps, are imperfect maſtication, worms, or bad grooming. Theſe obſtacles removed, we would recommend a generous diet, warm clothing, and regular and gentle exerciſe. The end in view may be farther aſſiſted by what, in the language of the ſtable, is termed

good

good dreſſing: indeed, by a proper attention to this latter circumſtance, great benefit may accrue. It removes obſtructions in the ſmaller veſſels, and promotes a free and vigorous circulation on the ſurface of the ſkin, as has been noticed under the article dreſſing."

The author's deſcription of the operation of firing horſes, with the view of diſcuſſing any hardneſs, or ſwelling, is judicious; but his account of a practice, common, he ſays, among a certain claſs of horſe-dealers, of firing horſes to make them appear ſpirited, contains ſuch a ſpecimen of depravity, as we could not have thought exiſted, even among thoſe depraved people, who have been ſtigmatized for their brutality and cunning from a very early period. As it may contribute to a detection of their villainy, we will lay the whole article before our readers.

"FIRING. A certain diſcipline of the whip, uſed by fraudulent horſe dealers in order to terrify a horſe, and thereby arouſe every ſpark of mettle in him. 'This,' ſays Mr. John Lawrence, 'is an everlaſting ſource of cruelty, perpetrated by a race of brutal and inſenſible miſcreants, who would be as little ſcrupulous to derive gain from the torture of their own ſpecies. Horſes, whilſt in ſuch hands, live in a conſtant ſtate of apprehenſion and miſery. Almoſt every hour of the day the tormentor goes into the ſtable, like a Weſt India negro-driver, whip in hand, and inflicts the cruelty of the laſh upon each horſe, in order to make him lively, and apt to fly even at the ſound of a man's foot; and this correction from habit, from a deſire of reaping all its imaginary benefit, and from ſuppoſed cauſes of offence, is often performed with the utmoſt force. But the barbarity is never ſo monſtrous, or rather helliſh, as when inflicted upon the debilitated and crippled objects of exceſſive labour. Too much of this is practiſed at the ſales of worn-out poſt-hacks and machiners. I once ſaw a poor mare, ſtone-blind, exquiſitely ſhaped, and ſhewing all the marks of high blood, moſt unmercifully cut with the whip about a quarter of an hour before the ſale, in order to bring her to the uſe of her ſtiffened limbs; it was a fruitleſs piece of cruelty; her labour was done, and ſhe was receiving her reward from the hand of ungrateful man! I ſaw the tears trickling down her cheeks, and to me it was an affecting ſight. All this barbarity is totally unneceſſary; for the intent of it is ſo generally known, that it can deceive nobody: nay, it often has the effect of producing ſudden cramps in a horſe, and always of ſpoiling his trot upon a ſhew. I inſiſt upon it, from long obſervation, that all horſes are ſhewn to the beſt advantage by a moderate uſe of the whip."

In the treatment of the fiſtula, the author recommends laying the canal open through its whole length, where it is practicable; he then dreſſes the internal ſurface with eſcarotics until the diſeaſed parts are ſloughed away, when milder preparations are to be uſed until the wound is healed.

On the different kinds of graſs, and which are to be preferred, and on the choice of hay, uſeful directions are given.

FOOT. The deſcription of the foot of the horſe is accompanied with engravings, which Mr. Freeman permitted the editor to copy from his "Obſervations on the mechaniſm of the horſes foot;" they are however but coarſely executed.

STOMACH. It is known that the horſe never vomits, but the reaſon is not, we believe, generally known; we ſhall therefore give a part of the anatomical deſcription of the ſtomach of the horſe, accounting for this peculiarity.

"In the ſtomach of the horſe there is a pretty large portion which is inſenſible, in conſequence of a cuticular covering, and differs, of courſe, from the villous portion of that viſcus. This inſenſibility prevents irritation from hard food. The œſophagus is always, unleſs at the time of deglutition, drawn into longitudinal folds. This proves a barrier to any retrograde motion of the food, and which alſo precludes the poſſibility of his vomiting, from its acting as a valve againſt any ſubſtance that might be rejected by the ſtomach. Vomiting in this animal would be fatal, as from the ſtructure of the ſuperior portion of the pharynx, food would in this caſe be introduced into the trachea."

Though bile is ſecreted in great plenty in the liver of the horſe, there is no reſervoir or gall-bladder attached to it, as in man, and in moſt quadrupeds; the bile is conveyed by a proper channel, or duct, from the liver immediately into the duodenum.

It would be eaſy to multiply quotations, and to give other inſtances of the attention with which the editor has collected and put together the materials, forming this Dictionary, but the above will, we preſume, be ſufficient. On the other hand, no material articles, as far as our recollection ſerves, have been omitted; unleſs the words manege and training, which we do not ſee, be deemed ſuch. The plates are deficient in number, as well as in arrangement, and are by much too ſmall to anſwer any uſeful purpoſe. We think that on one of the head of a horſe, of the ſize of about two inches to one and a quarter, there are above ſixty figures

of

of references. This may, and we truſt will, be remedied in another edition. Having given our opinion of the parts we have noticed, which in general are exceedingly well executed, we will only add, that we hope, and can ſcarcely doubt that the Dictionary will be favourably received; and that the author will obtain encouragement, in ſome degree commenſurate to the diligence he has ſhown in forming the work.

ART. V. *Lectures on Belles Lettres and Logic. By the late William Barron, &c.*

(Concluded from p. 359.)

MR. Barron conſiders the various ſpecies of proſe compoſition, under the heads of epiſtolary writing, fiction, philoſophical writing in the form of eſſays, ſyſtems, or dialogues, and hiſtory. We find but few ſpecific precepts for the attainment of excellence or the avoiding of faults in theſe various kinds of proſe writing. Inſtead of this the lectures are chiefly occupied with an enumeration of the moſt eminent authors in each department, and a critical eſtimate of their merits or defects. We are far from denying the uſefulneſs of ſuch a detail, but we think that, in the preſent inſtance, it has been allowed to occupy more than its proportionate ſhare of attention.

Mr. Barron's eſtimate of the relative merits of the eſſayiſts, letter-writers, philoſophers, and hiſtorians of ancient and modern times is, in general, ſufficiently juſt, but in certain particulars, we can by no means agree with him. He is certainly deficient in critical diſcrimination, when he ſays that the letters of Lady Mary Wortley Montague "poſſeſs very few ingredients of that ſpecies of compoſition but the form;" and that "the reader conſiders her rather in the character of a grave and inſtructive hiſtorian, than an amuſing letter-writer." (Lect. 39.) We ſhould ſcarcely have credited that a *grave* profeſſor could ſeriouſly complain of the ſuperabundant *gravity* of this moſt ingenious and lively female, whoſe letters we are inclined to conſider as one of the beſt models that we poſſeſs of the familiar epiſtolary ſtyle, undebaſed by homelineſs or affectation.

We think Mr. Barron equally unjuſt in his cenſure, when he denies all merit to Steele as a periodical eſſayiſt, and calls him "one of the moſt frivolous of all the candi-

dates for fame in this line, who have at any time laid their pretenſions before the public." So far is this from being generally allowed, that Steele is commonly placed next to Addiſon in eſtimating the merit of the contributors to the earlier periodical publications. We are ſurpriſed that a Scotchman ſhould have taken no notice of the Mirror and Lounger, which certainly deſerve to be enrolled among the number of ſtandard works of this deſcription.

We were impreſſed with the juſtneſs of the following illuſtration of the popularity of eſſay-writing.

" The forbidding aſpect of ſyſtem, and the popularity of eſſay-writing, are pertinently illuſtrated by ſome works of the late Mr. Hume. He compoſed an abſtract, dry, ſyſtematic book, on human nature, which had employed much of his time and labour, and from which he expected conſiderable reputation. He was diſappointed and mortified, the book was ſcarcely ever called for, and ſoon ſunk into oblivion. He reſolved, however, not to relinquiſh the fruit of his profound reſearches. He concluded, that the manner, rather than the matter of the book, was the cauſe of its diſgrace, which induced him to dreſs it up in another and a more engaging form. He accordingly republiſhed the ſubſtance of it in eſſays, adorned with all the ingenuity of thought, vigour of invention, and elegance of ſtyle, for which he is remarkable; and the attempt was attended with all the ſucceſs he could have deſired." (Lect. 40.)

In eſtimating the merits of the hiſtorians of antiquity, Mr. Barron is moſt unfortunate as to the ſtyle of Xenophon and of Cæſar, which he conſiders as beneath the dignity of hiſtorical compoſition. To all readers of true taſte, the elegant ſimplicity of theſe writers poſſeſſes an irreſiſtible charm; and we are much diſpoſed to think, that it is a ſtyle better adapted for hiſtory, than that which Mr. Barron might characterize as more dignified and nervous. It is rather ſingular that he ſhould have ſuppoſed Cæſar to be very little concerned about his fame as a man of letters, when it is known that he wrote a book on analogy, and ran the riſque of drowning to preſerve his commentaries from periſhing. Mr. Barron includes under hiſtory, the ſubordinate ſpecies of annals, memoirs, and biography; but he ought to have treated ſeparately of each of theſe kinds of writing, and particularly of the laſt, which, from its importance, and the general intereſt with which it is received, was entitled to a full diſcuſſion.

The examination of compoſitions in verſe, is prefaced by a very ſhort and imperfect account of the diſtinction between poetry and proſe. Short as this account is, we obſerve in it one very remarkable error, namely, the aſſertion " that

rhyme

rhyme is the invention of the barbarity of the middle ages." (Lect. 44.) So far is it from being true that rhyme was an invention of the middle ages, or indeed of any particular age or nation, that it has been found in the native poetry of almoſt every people, except the ancient Greeks and Romans. It is found in the poetry of the Arabs, Perſians, Hindoos, and native Americans; and it was a favourite ornament of the verſification of our Gothic anceſtors. The gratification which it affords, is, therefore, founded in human nature, and not in the arbitrary deciſions of faſhion or caprice. The ear is naturally pleaſed by the regular recurrence of ſimilar ſounds; and the art which the poet exhibits in expreſſing himſelf with eaſe, and pathos, in ſpite of the reſtraint which is impoſed upon him by the arbitrary ſtructure of his lines and terminations, greatly enhances our admiration of his power and ſkill.

" Si malgré cette contrainte," ſays Fontenelle, " le poete penſe et s'exprime auſſi bien que s'il eût été entierement libre, alors au plaiſir naturel que fait la beauté du diſcours, ſe joint le plaiſir artificiel de voir que la contrainte n'a rien gâté."

The ſingular circumſtance that rhyme was at no period an accompaniment of the claſſical poetry of ancient Greece and Rome, has been thus plauſibly accounted for. In conſequence of the number of ſimilar terminations occaſioned by the inflections and conjugations of the Greek and Latin languages, it was, in fact, more difficult to avoid rhyme in verſification than to produce it, and there was more of art and ſkill diſplayed in ſhunning than in attaining the regular recurrence of ſimilar terminations. Hence it was the object of the poet to produce a variety rather than a ſameneſs of cadence; and the want of ſimilar termination in the poetry of Greece and Rome was amply compenſated by the melody of the verſes, and the artificial combination of long and ſhort ſyllables. That rhyme was apt to intrude itſelf unſought into the ancient verſification, is proved by many of the lines both of Homer and Virgil. Thus in the Greek poet we find,

" Εσπιτε μοι μυσαι—Ὀλυμπια δωματ' εχουσαι,

And in the Roman,

Cornua velatarum—obvertimus antennarum. Æn. 3. 549.

And,

Tum Bitiam ardentem—oculis animiſque frementem."

Æn. 9. 703.

Examples may alſo be found of couplets which rhyme accurately to each other, as

" Haud aliter terras inter, cœlumque volabat
Littus arenoſum Libyæ, ventoſque ſecabat." Æn. 4. 256-7.

And,

" His amor unus erat, pariterque in bella ruebant:
Tunc quoque communi portam ſtatione tenebant."
Æn. 9. 182-3.

So far is the remark of Mr. Upton, in his obſervations on Shakeſpeare, from being ſtrictly true, that theſe chiming terminations were ſo induſtriouſly avoided by Virgil, that in his whole poem it is difficult to find one.

Mr. Barron ſeems to have contracted an uncommon degree of antipathy to rhyme. He ſays it is " a diminutive ornament in the higher kinds of compoſition, and has for that reaſon been diſcontinued by almoſt all Engliſh epic, dramatic, and deſcriptive poets." But he allows that " it is of great ſervice to bad poets, for it conceals many imperfections both in thought and expreſſion." And yet the moſt generally admired of all the Engliſh poets, Pope, wrote invariably in rhyme. But Mr. Barron ſeems to have had a very inadequate idea of the merit of Pope's verſification, for he places it below that of Parnell. Speaking of this latter poet, he ſays,

" His verſification is not inferior to that of Pope in melody and conciſeneſs, and is *ſuperior* in ſimplicity and perſpicuity. It teems with inſtruction, with the genuine language of the heart; and there is no poetry perhaps, which the reader can peruſe ſo often with pleaſure." (Lect. 47.)

We can by no means concur in this exceſſive eulogium on Parnell; nor in the author's unqualified reprobation of rhyme.

This reprobation we find biaſſing his judgment on another remarkable occaſion, and inducing him to prefer the ſtanza of *octave rhyme*, employed by Taſſo and other Italian poets, to the heroic couplet uſually adopted in the longer compoſitions of our own country. The Italian ſtanza, Mr. Barron calls " a ſplendid meaſure of eight lines, in which no two adjacent lines rhyme to one another, except the two laſt. The other ſix lines all rhyme, but without ſucceeding one another. The firſt line rhymes with the third, the ſecond with the fifth, and the fourth with the ſixth. The jingle of the rhymes," he ſays, " is thus imperfectly felt, and the reader almoſt believes he is peruſing blank verſe." (Lect. 53.) It is, however, the opinion of the beſt critics, that the regular ſtructure of the ſtanza of *octave rhyme*, and the conſtant recurrence of its alternate rhymes, become exceedingly

ingly tireſome to the ear in a long work; and that our heroic verſe allows of a much greater variety of cadence and diverſity of pauſe.

The order in which Mr. Barron conſiders the various ſpecies of poetic compoſition is firſt Paſtoral, then Lyric, Didactive and Deſcriptive poetry, and laſtly, Epic and Dramatic poetry. He is peculiarly ample on the ſubject of Epic Poetry which occupies ſeven complete lectures. He firſt conſiders it, according to the plan laid down by Ariſtotle, in reſpect to its fable, characters, ſentiments, and diction; and then examines the merits of all the great epic writers, according to the ſtandard which he thus previouſly eſtabliſhes. He finds the Iliad of Homer in perfect conformity to all his canons of criticiſm; and well he might, for theſe canons, which he derives from Ariſtotle, were themſelves founded upon that very Iliad. He need not, therefore, wonder that Homer "is as complete in the conſtruction of his fable, as if he had been acquainted with all the critical knowledge of Ariſtotle." (Lect. 49.) But he is by no means ſo partial to the Odyſſey as to the Iliad, and will not, indeed, allow it to be an epic poem, becauſe it does not exactly conform to the rules which the great father of criticiſm has eſtabliſhed.

"Taking, however," ſays he, "the Odyſſey for a *narrative* or *heroic* poem, containing many curious incidents, which would very much attract the attention of an unpoliſhed age, no ſubject could be more happily choſen, no ſtory could be more pleaſantly told.

"Every landſcape, incident, and character," he adds, "are painted in the moſt lively and glowing colours. Such, indeed, is the captivating and romantic nature of the objects, and the ſimple, credible and beautiful phraſeology in which they are exhibited, that the reader appears to traverſe enchanted grounds, to wander through the land of fancy, and to ſurvey characters and forms wonderful and ſtrange." (Lect. 50.)

We can by no means reliſh this doctrine, that a change in the title will alter the merits of a performance. To whatever claſs of poetry the Odyſſey is to be referred, we muſt always conſider it as uniting great beauties to conſiderable blemiſhes. It is defective in unity of ſubject; and in many of its parts it dwells by much too long upon trivial and unintereſting details. But the wonderful adventures of Ulyſſes will always excite a lively intereſt; and the maſterly deſcriptions of Homer muſt enſure a laſting reputation to this work, although by the verdict of every critic, it is to be

be placed conſiderably below the rank of the Iliad. Yet, although the Odyſſey be a leſs perfect production than the Iliad, there is ſurely ſuch a general reſemblance in reſpect to the plan and execution of theſe poems, as to render it manifeſtly proper to claſs them together. To narrow the field of epic poetry ſo greatly as has been done by ſome critics, we think in the higheſt degree pedantic and abſurd. Boſſu is ſo rigid in the qualifications which he demands for this exalted rank of poetical compoſitions, that he ſeems inclined to exclude every pretender except the Iliad, the Æneid, and the Jeruſalem of Taſſo. Mr. Barron is ſcarcely more accommodating, as beſides the Odyſſey, he rejects from the epic liſt the Pharſalia of Lucan, and ſome other productions which have been generally admitted to that rank. We think it much more congenial to the principles of ſound criticiſm to claſs together, than to ſeparate, performances which agree in the eſſential points of giving a lengthened detail of heroic atchievements, and demanding the higheſt embelliſhments of which poetry is ſuſceptible.

Dramatic poetry, conſidered under the heads of tragedy, comedy, and opera, is the laſt ſpecies of compoſition to which Mr. Barron directs his attention. We have nothing particular to remark upon this part of his courſe, but that he ſeems to us to eſtimate too highly the moral effects of the ſtage. We can ſcarcely allow that "the profeſſed end of tragedy is to habituate the mind to the practice of what is right and good, by exciting and ſtrengthening virtuous paſſions and feelings;" and ſtill leſs that it ſurpaſſes the exertions of the moraliſt, as all he attempts is, to gain the intereſt of the underſtanding in behalf of virtue, while the tragic poet pretends to engage in his favour the more powerful influence of the heart. (Lect. 55.)

The profeſſed end of tragedy, we are afraid, cannot be fairly reckoned much higher than to intereſt and affect the emotions agreeably. The moral of the fable is generally but a very ſecondary conſideration; and it were well, if in all our tragedies of repute, even this ſecondary conſideration were paid to that important point. If the ſtage were always an innocent and rational recreation, the moraliſt would have no cauſe to complain; but it muſt be matter of the deepeſt regret, that in many of our tragedies, which have obtained the higheſt repute for pathetic effect, the general tendency is the very reverſe of moral; and with reſpect to moſt of our comedies, we are afraid that the caſe is ſtill worſe.

We proceed now to the ſecond department of Mr. Barron's

ron's work, the logic, which occupies by far the ſmalleſt ſpace, as it is diſcuſſed in fourteen lectures, while the rhetoric is extended to fifty-ſeven. It is now very generally acknowledged, that the ancient logic of Ariſtotle, or, as it is commonly called, the logic of the ſchools, however ingenious and ſubtle it may be, is of little or no real utility. Its boaſted ſyllogiſm, after all the labour that has been beſtowed upon it, and the thouſand volumes that have been written to illuſtrate its varieties and define its application, has never enriched ſcience with a ſingle uſeful diſcovery.

Notwithſtanding that this truth has been ſo generally admitted, yet very little has been done by the moderns to place logic on a more rational foundation than it was left by the ſchoolmen. Almoſt all the modern treatiſes which profeſſedly diſcuſs this ſubject, are occupied chiefly by the ſame frivolous diſquiſitions which have brought reproach upon the logic of the ancients. This is the more remarkable, as Locke, in his immortal treatiſe on the Human Underſtanding, long ago completely expoſed the futility of ſuch purſuits; and gave an example of the only method by which a rational logic could be cultivated; namely, by a careful analyſis of the various faculties by which the human mind diſcovers truth; a detection of the natural cauſes of error, whether ariſing from the imperfection of our faculties, the ambiguity of words, or the common prejudices to which men are expoſed; and a cautious inveſtigation of thoſe truths which are intuitive, or entitled to be admitted on their own evidence: and thoſe which are brought to light only through the intervention of other truths, by the various proceſſes of reaſoning.

The path which Locke ſo clearly pointed out, and in ſome meaſure explored, has been as yet but very little trodden; and the ſcience of rational logic may be conſidered as ſtill affording a rich field of diſcovery to the future enquirer. With this impreſſion upon our minds, we were induced to expect much gratification from the labours of the preſent author; and to look for inſtruction from a lecturer, who had been occupied more than twenty years in the inveſtigation of this very ſubject. In this expectation, however, we have been diſappointed; for we do not find that Mr. Barron has done any thing to reſcue the ſcience of logic from the obſcurity under which it has hitherto laboured, or even to add to it thoſe lights which the labours of recent writers might have enabled him to appropriate.

Having informed us, after the example of the old logical writers,

writers, that the operations employed in the inveſtigation of truth are only three in number. Perception, Judgment, and Reaſoning, this author proceeds to examine the nature of ideas "as exiſting ſeparately, or detached from one another." We need not inform our metaphyſical readers of the great confuſion that has ariſen in the philoſophy of mind from the vague uſe of the term *idea*, and the ſingular paradoxes that have been maintained, chiefly on the ground of the different ſenſes aſſigned to this term. We certainly expected that Mr. Barron, fully aware of all this, would have ſtrictly defined the meaning of this ambiguous term, and employed it with the greateſt caution. This, however, is by no means the caſe, for *idea* is ready to ſerve the author upon every occaſion: and he gives no other account of it than the old one, that it is the impreſſion, *picture*, notion, or conception, made on the mind by external objects, or by its own internal feelings and operations. (Lect. 1.) At the end of his third lecture, after having treated at length of ideas as ſimple and complex—diſtinct and obſcure—adequate and inadequate—particular and abſtract, Mr. Barron writes as follows concerning the meaning of the word of which he had treated ſo amply.

"Before I relinquiſh this branch of the ſubject, I muſt obſerve, that although in compliance with the example of all logical writers, I have hitherto conſidered, and ſhall, through the whole of this courſe continue to conſider, all knowledge as compoſed of ideas, and ſhall call every impreſſion made on the mind, whether derived from an external or an internal archetype by this name; yet that ſome late writers of eminence have called theſe impreſſions by other names than that of ideas. All impreſſions then, prompted by archetypes, which have a real exiſtence without the mind, they diſtinguiſh by the name of *perceptions*. All impreſſions, of which the archetypes have no real exiſtence, but are the creatures of the imagination, as a mountain of gold, and ſea of milk, they denominate *conceptions*. Thoſe impreſſions only they call ideas, which have been formerly received into the mind, and are again recalled by memory. You will find this explanation uſeful in reading ſome metaphyſical, and even ſome critical writers; but it is more convenient for our purpoſe to give the name of *idea* to every impreſſion, whether ſimple or complex, and from whatever ſource it may be derived."

We are at a loſs to determine what the purpoſe is which Mr. Barron finds better anſwered by this vague uſe of the term *idea*, unleſs it be that of his own eaſe. It certainly contributes greatly to obſcurity to employ the ſame term in a variety of ſenſes; and in the caſe of the term in queſtion the

the evil is greatly aggravated from the circumſtance of its being aſſociated with a very peculiar and erroneous theory of the laws of human thought, by which we are taught that an *idea* is a kind of picture or ſenſible repreſentation of the object about which the mind is occupied, neceſſarily preſent in the mind when it perceives, reaſons, remembers or imagines. This is the theory that has afforded a foundation for the ſtrange ſceptical concluſions of certain metaphyſical ſyſtems concerning the non-exiſtence of matter, and even of mind itſelf; and it certainly renders a cautious and reſtricted uſe of the term idea abundantly expedient.

Of this theory, Mr. Barron takes ſome notice in his 4th lecture, where he gives an enumeration of the various ſources of human knowledge; but he is by no means ſucceſsful in expoſing its abſurdity. He mentions the opinions of Ariſtotle and Epicurus concerning the images, phantaſms, or films of external objects, which they ſuppoſed to be preſent in the mind during perception; and alſo ſpeaks of the peculiar doctrines of Locke and Hume on this ſubject. But what is not a little remarkable, he takes no notice of the ſyſtems of Deſcartes, or of Berkeley, although theſe ſo materially influenced the progreſs of the ideal theory. His refutation of the ſceptical doctrines founded upon this theory, amounts to no more than this, that "our total ignorance of the theory and manner of ſenſation and perception, involves this ſubject in impenetrable darkneſs, and affords field for metaphyſical ſpeculations, which, we are ſure, muſt be erroneous, but which it is not eaſy to evince to be falſe."

It is ſingular that Mr. Barron ſhould not have made a better uſe of the labours of his countryman, Dr. Reid, in whoſe Eſſay on the Intellectual Powers of Man, he might have found a very ample detail of the origin and progreſs of the ideal theory, and a very ſatisfactory refutation of the ſcepticiſm to which it gave riſe. Had he carefully ſtudied the works of this metaphyſician, and of others who have lately trodden in the ſame path, his ſyſtem of logic might have been materially improved in more than one particular.

The enumeration which Mr. Barron gives of the ſources of our knowledge, or of the different kinds of evidence by which propoſitions are ſupported is ſenſation, conſciouſneſs, intention, reaſoning, and teſtimony. (Lect. 4.) Here we remark one very material omiſſion, namely, *memory*, by which we have the immediate knowledge and evidence of that which is paſt, as clearly and certainly as by ſenſation or conſciouſneſs we have the immediate knowledge of that which is preſent. Memory is, indeed, a very important

ſource of information, as without its aid, the knowledge we derive from every other ſource would be altogether evaneſcent, and of no permanent utility; it ought, therefore, by no means to have been omitted in a claſſification of the original ſources of our belief.

After ſome curſory obſervations on theſe firſt principles of knowledge, Mr. Barron proceeds to examine the common ſources of error or prejudice. Here he adopts the well known arrangement of Lord Bacon into the Idola Tribus, Idola Fori, Idola Specus, and Idola Theatri; upon each of which claſſes he offers ſome remarks and illuſtrations. Here again, we have to regret that Mr. Barron had not profited by the labours of Dr. Reid, who has a very maſterly chapter on this ſubject. The illuſtrations and examples offered by the preſent writer are extremely vague and indefinite, and are by no means ſtrictly appropriate to the claſſes under which they are introduced. Thus the prejudices ariſing from party-ſpirit, faſhion, and authority, which are conſidered by Mr. Barron as examples of the Idola Theatri, ſeem more properly to belong to the Idola Tribus, or that claſs of errors to which the whole human ſpecies is liable.

The author next proceeds to treat of the various kinds of reaſoning, which he divides into mathematical, moral, poetical, and prudential; and again, into intuitive, demonſtrative, and probable. His illuſtrations of the different kinds of proof are judicious and uſeful; but his account of the nature of proof itſelf, viz. that it conſiſts in diſcovering the agreement or diſagreement of our ideas, is liable to ſeveral objections which our limits will not at preſent permit us to ſtate. He ſays, "Mathematics and arithmetic are the only ſciences ſuſceptible of demonſtrative proof." (Lect. 8.) But where, it may be aſked, did he learn that arithmetic is not a branch of the mathematics? The remarks upon the nature of proof are followed by an account of the moſt ordinary ſophiſms.

Mr. Barron, at length, arrives at the ſyllogiſm, the great weapon of the ancient logic, and the principal object of all its laborious reſearches. The account which he gives of its ſtructure, and of its various modes and figures, is upon the whole ſatisfactory, and we have already allowed that he does not eſtimate its utility too low, when he ſays, that "it never gratified ſcience or buſineſs with the diſcovery of one uſeful truth." It was, however, as he obſerves, poſſeſſed of "high merit as an engine of wrangling and controverſy; and was the happieſt contrivance that could have been deviſed for

conducting thoſe public diſputations and comparative trials, which for ages prevailed in Europe, and in which the diſcovery of truth was no part of the ambition of the combatants." (Lect. 11.)

The three laſt lectures of this courſe are occupied with an analyſis of the various branches of human knowledge, conſidered according to the arrangement of Lord Bacon, as they are addreſſed to the memory, the underſtanding, and the imagination. We do not ſee the peculiar propriety of annexing ſuch a diſquiſition to a courſe of logic; nor the benefit to be derived from ſuch a rapid review of all the ſciences and arts to which human ingenuity has as yet given birth. Under ſome of the heads of arrangement, topics are diſcuſſed which would have found a more appropriate ſituation in ſome preceding parts of the courſe. Thus, under the head of hiſtory, we find a variety of remarks upon the nature of annals, memoirs, and biography; and even a ſpecification of ſome of the moſt eminent authors in theſe departments, ſubjects which would have been introduced with much more propriety into ſome of the lectures on Rhetoric.

Upon the whole, although theſe lectures might have been ſufficiently uſeful, as addreſſed to an auditory of youthful ſtudents, we do not think there was any occaſion for bringing them before the bar of the public. They do not enlarge our views of the ſubjects of which they treat; their author is, in general, ſatisfied with following the beaten track, and employing the arrangements, arguments, and even illuſtrations of his predeceſſors; and in ſome inſtances, particularly in the lectures upon logic, he has not profited nearly ſo much as he ought to have done by the diſquiſitions of thoſe who have gone before him.

Mr. Barron's ſtyle is animated, and in general perſpicuous, but it is not always correct; and on ſome occaſions it is affected, and makes a near approach to the bombaſt. He too frequently omits the relative pronouns *which* or *that*, and on the following occaſion improperly omits *that* when uſed conjunctively. "His ſentiments were refined, his language is formal, his wit is learned; in a word, he ſeems afraid that ſome circumſtances ſhould diſcover Mr. Pope was not a great man." Idiom requires *that* to be inſerted before the words "Mr. Pope was not a great man." In the following ſentence we have the ſame improper omiſſion of the conjunction *that*, combined with a very inelegant repetition of the words *it is*. "The formality and parade with which this contrivance of Simonides is repreſented, is apt

to

to miſlead, and to make us imagine it is of more importance than it is."

In the following expreſſion, the qualifying word *only* is miſplaced. "For the ſeaſons of deſpondency are attended only with ſilence." The author's meaning required him to have written, "for the ſeaſons of deſponding only are attended with ſilence;" on another occaſion, he writes, "claſſical authority is none other than the example of ſuch ſpeakers and writers." Inſtead of *none other*, he ought to have ſaid *nothing elſe*; as the firſt phraſe is appropriated to perſons, the ſecond to things.

In ſome inſtances we have to accuſe Mr. Barron of affectation, as in the repeated uſe of the term *novel* inſtead of *new*. The following ſentence is greatly too pompous for the occaſion on which it is delivered. "I have now finiſhed every preliminary diſquiſition which appeared requiſite to elucidate the approach to our ſubject, and to qualify us to proceed with pleaſure and emolument." It is a direct Scotticiſm to employ the word *throng* in the ſenſe of *buſy*, as is done in the following ſentence. "In throng ſeaſons, he has not leiſure to inform himſelf fully of facts, the moſt important ingredients in a ſpeech of buſineſs."

Theſe inaccuracies of ſtyle require greater animadverſion in a work upon Rhetoric than in any other compoſition; but it is no more than juſtice to aſcribe many of them to the circumſtance of the work not having received the correcting hand of the author, before it iſſued from the preſs.

ART. VI. *A Voyage to Cochinchina, in the Years* 1792 *and* 1793: *containing a general View of the valuable Productions and the political Importance of this flouriſhing Kingdom; and alſo of ſuch European Settlements as were viſited on the Voyage: with Sketches of the Manners, Character, and Condition of their ſeveral Inhabitants. To which is annexed, an Account of a Journey, made in the Years* 1801 *and* 1802, *to the Reſidence of the Chief of the Booſhuana Nation, being the remoteſt Point in the Interior of Southern Africa to which Europeans have hitherto penetrated. The Facts and Deſcriptions taken from a Manuſcript Journal. With a Chart of the*

the Route. By John Barrow, Esq. F. R. S. Author of "Travels in Southern Africa," and "Travels in China." 4to. 467 pp. Price 3l. 13s. 6d. Cadell and Davies. 1806.

MR. Barrow's preceding publications of this kind have deservedly received an important share of public attention and esteem. They are, indeed, considered as standard books; and no collection, whose object is geographical or statistical knowledge, can be considered as complete without them. Of this present volume, however, there are only two portions which excite and satisfy particular curiosity; namely, the account of Cochinchina, comprised in about one hundred and twenty pages; and the account of the expedition to the residence of the chief of the Booshuana nation, which forms a kind of appendix. These parts of the work are, beyond all doubt, exceedingly interesting and instructive. Of Cochinchina very little has been hither to known, and the best informed, as well as the latest writers on the subject of geography, frankly acknowledge that from deficiency of materials they were unable to communicate any authentic or satisfactory information. The part of Southern Africa also, which is here described, is the remotest point in the interior of that region to which Europeans have hitherto penetrated. It is by no means our intention to depreciate the other portions of this publication, but all the places touched at, in this and other voyages to China, are so well known, and have been so often and so well described, that although the detail and narrative of Mr. Barrow are remarkably well given, we shall only direct the attention of the reader to what has, with us at least, the more forcible recommendation of novelty.

Cochinchina is one of four kingdoms divided from the Birman empire on the west, by a tongue of land of no less than thirteen degrees in extent, which begins where the vast empire of China terminates, in the twenty-second degree of latitude. Of these kingdoms, Tungquin, usually written Tonquin, is the only one known by a similar name to the natives; the other three marked in our charts as Cochinchina, Tsiompa, and Cambodia, are collectively called AN-NAN. These are distinguished by three grand divisions. In the division called Hué, the principal bay is known by the name of Turon, properly *Han-san,* and hither the expedition directed its course from Pulo Condore.

Mr. Barrow places before his readers a succinct but neat account of modern Cochinchina, by which it appears to

have been greatly diſtracted by internal diviſions, but at this time, viz. about 1800, there is reaſon to believe that the lawful ſovereign, Caung-ſhung, had re-conquered the whole of the country; and the character of this perſonage is ſo remarkable, that there ſeems ſufficient inducement to give it at length.

"*Caung-ſhung* is repreſented to be, in the ſtricteſt ſenſe of the word, a complete ſoldier. He is ſaid to hold the name of General far more dear and eſtimable than that of Sovereign. He is deſcribed as being brave without raſhneſs; and fertile in expedients, when difficulties are to be ſurmounted. His conceptions are generally juſt; his conduct firm; he his neither diſcouraged by difficulties, nor turned aſide by obſtacles. Cautious in deciding, when once reſolved, he is prompt and vigorous to execute. In battle he is always eminently diſtinguiſhable. At the head of his army he is cheerful and good humoured; polite and attentive to all the officers under his command, he ſtudiouſly avoids to mark out any individual as a favourite beyond the reſt. His memory is ſo correct, that he is ſaid to know by name the greater part of his army. He takes uncommon pleaſure in converſing with his ſoldiers, and in talking over their adventures and exploits; he makes particular enquiries after their wives and children; if the latter go regularly to ſchool; how they mean to diſpoſe of them when grown up; and, in ſhort, enters with a degree of intereſt into a minute detail of their domeſtic concerns.

"His conduct to foreigners is affable and condeſcending. To the French officers in his ſervice he pays the moſt marked attention, and treats them with the greateſt politeneſs, familiarity, and good humour. On all his hunting excurſions, and other parties of pleaſure, one of theſe officers is always invited to attend. He openly declares his great veneration for the doctrines of Chriſtianity, and tolerates this religion and indeed all others in his dominions. He obſerves a moſt ſcrupulous regard to the maxims of filial piety, as laid down in the works of Confucius, and humbles himſelf in the preſence of his mother (who is ſtill living) as a child before its maſter. With the works of the moſt eminent Chineſe authors he is well acquainted; and, through the tranſlations into the Chineſe character of the *Encyclopedie* by the Biſhop Adran, he has acquired no inconſiderable knowledge of European arts and ſciences, among which he is moſt attached to ſuch as relate to navigation and ſhip-building. It is ſtated, on what appears to be good authority, that, in order to obtain a thorough knowledge of the practice as well as theory of European naval architecture, he purchaſed a Portugueſe veſſel, for the ſole purpoſe of taking in pieces, plank by plank, with his own hands, fitting in a new piece of ſimilar ſhape and dimenſions as the old one he removed, till every beam, timber,

ber, knee and plank had been replaced by new ones of his own conſtruction, and the ſhip thus completely renovated.

"The energy of his mind is not leſs vigorous than the activity of his corporeal faculties. He is repreſented, in fact, as the main ſpring of every movement that takes place in his extenſive and flouriſhing kingdom. Intendant of the ports and arſenals, maſter ſhipwright of the dock-yard, and chief engineer of all the works, nothing is attempted to be undertaken without his advice and inſtructions. In the former, not a nail is driven without firſt conſulting him; nor a gun mounted on the latter but by his orders. He not only enters into the moſt minute detail in drawing up inſtructions, but actually ſees them executed himſelf.

"To enable him the better to attend to the concerns of his government, his mode of life is regulated by a fixed plan. At ſix in the morning he riſes from his couch, and goes into the cold bath. At ſeven he has his levee of Mandarins: all the letters are read which have been received in the courſe of the preceding day, on which his orders are minuted by the reſpective ſecretaries. He then proceeds to the naval arſenal, examines the works that have been performed in his abſence, rows in his barge round the harbour, inſpecting his ſhips of war. He pays particular attention to the ordnance department; and in the foundery, which is erected within the arſenal, cannon are caſt of all dimenſions.

"About twelve or one he takes his breakfaſt in the dock-yard, which conſiſts of a little boiled rice and dried fiſh. At two he retires to his apartment and ſleeps till five, when he again riſes; gives audience to the naval and military officers, the heads of tribunals or public departments, and approves, rejects, or amends whatever they may have to propoſe. Theſe affairs of ſtate generally employ his attention till midnight, after which he retires to his private apartments, to make ſuch notes and memorandums as the occurrences of the day may have ſuggeſted. He then takes a light ſupper, paſſes an hour with his family, and between two and three in the morning retires to his bed; taking, in this manner, at two intervals, about ſix hours of reſt in the four-and-twenty.

"He neither makes uſe of Chineſe wine, nor any kind of ſpirituous liquors, and contents himſelf with a very ſmall portion of animal food. A little fiſh, rice, vegetables and fruit, with tea and light paſtry, conſtitute the chief articles of his diet. Like a true Chineſe, deſcended, as he boaſts to be, from the imperial family of *Ming*, he always eats alone, not permitting either his wife or any part of his family to ſit down to the ſame table with him. On the ſame principle of pride, he would not allow ſome Engliſh gentlemen to pay their reſpects to him at his palace, in the year 1799, becauſe, as he obſerved, the unſettled ſtate of the country did not permit him to make ſuch preparations as were

due to himſelf, and to ſtrangers of reſpectability. The meaning of ſuch an excuſe, coming from a Chineſe, could not be well miſtaken; but, on the part of this Monarch, there did not appear to be any thing like jealouſy, or a wiſh to deprive the ſtrangers of the means of gratifying their curioſity: on the contrary, they had full liberty to viſit every part of the naval arſenal, and to inſpect the town and its fortifications. He had no objection to entertain them as a General, but refuſed to ſee them in his character of Sovereign.

"His ſtature is repreſented to be ſomewhat above the middle ſize; his features regular and agreeable; his complexion ruddy, very much ſun-burnt by a conſtant expoſure to the weather. He is at this time (1806) juſt on the verge of fifty years of age.

"Of the Engliſh he has little knowledge but by name; yet he is ſaid to profeſs, on all occaſions, a great veneration for their character. When Frenchmen declare this, they may be believed. He has given, however, frequent proofs of his good inclinations towards the Engliſh. He publiſhed an edict, declaring that all our ſhips ſhould at all times be admitted into any of his ports and harbours, free of all duties and port charges. An inſtance occurred wherein his generous conduct ſhews his character in the faireſt point of view. An Engliſh merchant veſſel from Canton arrived at *Sai-gang*, where the Maſter and firſt officer died. To prevent the frauds and pillage which might be committed, and the loſſes which would inevitably enſue to the owners, from the death of thoſe who had been entruſted with the management of their concerns, he directed Captain Bariſſy, with a party of ſoldiers, to take poſſeſſion of her, and carry her under his charge to Canton, with orders to deliver her ſafe to her owners, or their agents, who might be found there or at Macao.

"Though no apparent alteration took place in his conduct with regard to the French officers in his ſervice, yet the French character is ſaid to have ſuffered greatly in his eſtimation from the moment he was made acquainted with the outrageous and inhuman treatment which the unfortunate family on the throne experienced from a licentious and ſavage rabble. The feelings of a mind like that of *Caung-ſhung* could not be otherwiſe than tremblingly alive on ſuch an occaſion. Driven by uſurpers from his dominions, and doomed to wander for many years as an outcaſt and an exile, it is no wonder that, in comparing a nation which had expelled the family of its lawful Sovereign with another nation which received it with open arms, he ſhould be more deſirous to cultivate the friendſhip of the latter than of the former. We have not, however, managed affairs with regard to this extraordinary character, in ſuch a manner as to promote that kind of friendly intercourſe, which could not fail to be highly advantageous to our commercial concerns. The Eaſt India Company, convinced at length of the importance of ſtanding

ing on friendly terms with the King of Cochinchina, ſent, it is true, one of their ſervants from Canton on a ſecret miſſion to *Sai-gong*, in the year 1804; which, however, completely failed." P. 275.

The ſketch given of the manners, character, and condition of the natives of Turon, is highly intereſting; of this part, however, a ſmall ſpecimen may ſuffice.

"There was little prepoſſeſſing in the general appearance and character of the Cochinchineſe. The women had but ſlender pretenſions to beauty; yet the want of perſonal charms was in ſome degree compenſated by a lively and cheerful temper, totally unlike the dull, the moroſe, and ſecluded Chineſe. An expreſſive countenance, being as much the reſult of education and ſentiment as a delicate ſet of features and a fine complexion are of health, eaſe, exemption from drudgery and expoſure to the viciſſitudes of the weather, could hardly be expected in Cochinchina. In point of fact, both ſexes are coarſe featured, and their colour nearly as deep as that of the Malay; and, like theſe people, the univerſal cuſtom of chewing areca and betel, by reddening the lips and blackening the teeth, gives them an appearance ſtill more unſeemly than nature intended. The dreſs of the women was by no means faſcinating. A looſe cotton frock, of a brown or blue colour, reaching down to the middle of the thigh, and a pair of black nankin trowſers made very wide, conſtitute in general their common clothing. With the uſe of ſtockings and ſhoes they are wholly unacquainted; but the upper ranks wear a kind of ſandals or looſe ſlippers. As a holiday dreſs, on particular occaſions, a lady puts on three or four frocks at once, of different colours and lengths; the ſhorteſt being uppermoſt. A woman thus dreſſed appears in the annexed print, which repreſents a groupe of Cochinchineſe and may be conſidered as a fair ſpecimen of their general appearance. Their long black hair is ſometimes twiſted into a knot and fixed on the crown of the head, and ſometimes hangs looſe in flowing treſſes down the back, reaching frequently to the very ground. Short hair is not only conſidered as a mark of vulgarity, but an indication of degeneracy. The dreſs of the men has little if any thing to diſtinguiſh it from that of the other ſex, being chiefly confined to a jacket and a pair of trowſers. Some wear handkerchiefs tied round the head in the ſhape of a turban; others have hats or caps of various forms and materials, but moſt of them calculated for protecting the face againſt the rays of the ſun; for which purpoſe they alſo make uſe of umbrellas of ſtrong China paper, or ſkreens of the leaves of the Boraſſus or fan-palm and other kinds of the palm tribe, or fans made of feathers. Conſonant with the appearance of their mean and ſcanty clothing, as frequently thrown looſely over their ſhoulders as fitted to the bo-

dy, were their lowly cabins of bamboo. In ſhort, nothing met the eye that could impreſs the mind of a ſtranger with high notions of the happy condition of this people.

" There is, however, ſuch a vaſt difference in the circumſtances under which an European and the inhabitant of a tropical climate are ſituated, that the former, who for the firſt time finds himſelf among the latter, will be very apt to fall into error in attempting to form a comparative eſtimate of their reſpective conditions. To the one, fuel and clothing and cloſe and compact lodging are eſſential, not only to his comfort, but to his exiſtence; to the other, fire is of no further uſe than a few embers to boil his rice, or to prepare an offering to his god. For ſplendid and maſſy fabrics neither his taſte nor neceſſity incline him; and cloſe thick clothing, ſo far from being a comfort, would be to him the moſt inconvenient of all incumbrances. Even the little which he occaſionally finds it expedient to uſe he frequently throws aſide; for where nakedneſs is no diſgrace, he can at all times, and in all places, accommodate his dreſs to his feelings and his circumſtances, without offence to others or embarraſſment to himſelf; an advantage which is denied to the European.

" Although we had neither expected to meet with an extenſive city nor magnificent palaces in the vicinity of Turon bay, yet as this ſpot was known to have been anciently the chief mart for the trade of this country with China and Japan, we felt rather diſappointed on finding a few villages only, in the largeſt of which the number of houſes did not exceed one hundred, and theſe chiefly thatched cottages. That it had ſuffered conſiderably from the late revolutions was evident from the ruins of larger and better buildings than any which now appeared, and from the inequalities of ſurface indicating a former exiſtence of walls and forts, and which, by our officer's account who was taken priſoner, were ſtill more viſible and extenſive at *Fai-foo*: from the remains, alſo, of gardens and plantations of fruit trees and flowering ſhrubs, that were now run into wilderneſſes: but no traces appeared to indicate former opulence, or convey the impreſſion of fallen magnificence. It is true, the veſtiges of Oriental cities, when ſuffered to fall into decay, ſoon diſappear. Their beſt houſes, limited to a ſingle ſtory, conſtructed generally of wood or of bricks that have been dried only in the ſun, require an unremitted attention to preſerve them from mouldering into duſt. Their city walls, conſtructed of light and imperfect materials, ſoon crumble into heaps of ruins, and are buried under a rapid and vigorous vegetation. The ſyſtem on which their city walls are built is but ill calculated for duration. The maſs of looſe earth heaped in the middle has a conſtant tendency to puſh out the brick or ſtone caſing which, tumbling into the ditch, is loſt in a few years in the general ſurface. If the great and populous city of Pekin, the greateſt and moſt populous perhaps on the

the whole globe, ſhould by any accident be deſerted, many centuries would not be required to blot every veſtige of its ſituation. It is, therefore, the leſs ſurprizing that, in the days of Alexander, all traces of the ſuppoſed magnificent palaces of Troy had diſappeared; and that the proud city of Babylon, once the miſtreſs of the world, ſhould for ſo many ages paſt have been laid proſtrate in the duſt." P. 308.

The next object of the author, is to point out the advantages of a commercial intercourſe with Cochinchina. He begins with repreſenting the views of France, which were evidently directed to the building and equipment of a naval force, which might one day overawe our territorial poſſeſſions in the Eaſt. This active enemy was, by a former negociation which failed, to have been poſſeſſed of the ſtrong Peninſula of Turon. Mr. Barrow, therefore, recommends, that the Eaſt India Company ſhould eſtabliſh a factory at this place. Cochinchina furniſhes many valuable articles particularly adapted for the China market, ſuch for example as roſe-wood and ſandal-wood, which are highly acceptable to the Chineſe; cinnamon, which is preferred by the Chineſe to that of Ceylon, it is ſaid to be a ſpecies of the Caſſia; rice alſo and ſugar. To theſe may be added, the areca nut, cardamums, ginger, ſpices, elephant's teeth, cotton, and raw ſilk. There appeared alſo to the author to be no want of gold, ſilver, or copper. Theſe might be exchanged for fire-arms and ammunition, ſwords and cutlery, woollen cloths, cottons, Mancheſter goods, naval ſtores, opium, and other drugs. Having enlarged on this ſubject, the author proceeds to point out the means by which ſuch a commerce might be ſucceſsfully and effectually eſtabliſhed. All this part of the work is very curious and important, and demands the ſerious attention of the Eaſt India Company. There ſeems to be little doubt, that with proper addreſs and management, Great Britain might ultimately ſucceed in promoting the deſirable end which is here propoſed.

We now, with great ſatisfaction, place before our readers, a ſuccinct account of the journey to the Booſhuanas, which may be conſidered as a ſort of appendix to the work.

This article, as Mr. Barrow himſelf obſerves, might, with greater propriety, have been added to his Travels in Southern Africa, with which it is intimately connected. The journey was undertaken by the order and at the expence of the Cape government, "for the purpoſe of diſcovering whether any and what tribes of natives, dwelling to the northeaſtward of the colony, might poſſeſs a ſufficient ſtock of

horned-cattle, beyond the ſupply of their own wants. The expedition was conducted by a Mr. Truter, member of the Court of Juſtice, and Mr. Somerville, the garriſon ſurgeon. It was expected that Mr. Somerville would have printed an account of the journey; as he did not, Mr. Barrow has availed himſelf of the manuſcript journal written in Dutch, by Mr. Truter.

The performance of Mr. Barrow is nevertheleſs in ſome reſpects original, as Mr. Truter's journal conſiſted merely of a dry detail of how far they travelled each day, the number of ſheep bought and conſumed, the quantity of knives and beads given in exchange for every ox, of tobacco diſtributed, and matters of this kind. But the author, from his knowledge of the country, has introduced his own remarks and obſervations, and alſo gives a chart of the journey, which cannot fail of being highly uſeful to future adventurers. We ſelect for the entertainment of the reader, a ſhort account of the Booſhuanas, their character, poſſeſſions, amuſements, &c.

"The dwelling of a *Booſhuana* is not ill calculated for the climate. In elegance and ſolidity it may probably be quite as good as the *Caſæ* or firſt houſes that were built in imperial Rome, and may be conſidered in every reſpect ſuperior in its conſtruction and in comfort to moſt of the Iriſh cabins, into which the miſerable peaſantry are oftimes obliged to crawl through puddles of water. The hut of a *Booſhuana* is not only raiſed upon an elevated clay flooring, but the ground of the whole encloſure is ſo prepared that the water may run off through the gateway; and the whole of their cookery being carried on in this open area, the inſide of the dwelling is free from ſmoke and ſoot. So well is he acquainted with the comfort and convenience of ſhade, that his hut is uſually built under the branches of a ſpreading mimoſa, every twig of which is preſerved with a religious care, and not a bough ſuffered to be broken off on any emergency, though the article of fuel muſt ſometimes be ſought at a very conſiderable diſtance.

"So large a population collected together on one ſpot, ſurrounded by barren deſerts occaſionally inhabited by a few ſavages, and cut off from all communication with other civilized ſocieties, neceſſarily implies the adequate means of ſubſiſtence within themſelves. One great ſource from which they draw their ſupport is their cattle, whoſe fleſh, however, they eat but very ſparingly; milk is moſtly uſed in a curdled ſtate, which they keep not in graſs baſkets, like the Eaſtern Kaffers, but in leathern bags and clay pots. Every part of the country abounds with almoſt all the various kinds of antelopes that are found in Southern Africa, with the *rhinoſceros*, the *buffalo*, and the *quacha*; and all theſe they

they contrive to take by exertion or by ſtratagem. In their choice of animal food they are not remarkably nice. They will eat the wolf, the hyæna, and the *myrmecophaga* or ant-eater; the leopard, the tyger-cat, and the *camelopardalis*; and the country abounds with oſtriches, buſtards, grous, Guinea-fowls, and partridges. But all theſe, plentiful as they are, would furniſh but a precarious ſupply for ſo conſiderable a population; and neceſſity has therefore, in all probability, compelled them to call in aid the never-failing ſource of plenty and proviſion which agriculture affords. The grain chiefly cultivated, as appeared by the ſamples brought back by the commiſſioners, conſiſted of the *holcus ſorghum*, a ſmaller ſpecies of the ſame genus which from the reddiſh coloured ſeed appeared to be the *Saccharatus*, a *Dolichos* not unlike the *cadjan*, and a ſmall ſpotted *Phaſeolus* or kidney bean. Theſe different kinds of grain and pulſe appear to be ſown promiſcuouſly, and, when reaped, to be thrown indiſcriminately into their earthen granaries; from whence they are taken and uſed without ſelection, ſometimes by broiling, but more generally boiling in milk. It will readily be ſuppoſed that the art of agriculture among this people is yet in its loweſt ſtage. In fact, the only labour beſtowed on the ground is performed by the women, and with a rude inſtrument ſomething like the hoe. It is a flat piece of iron fixed into the knob of the Kaffer *keerie*. When its horizontal edge is ſo fitted that it ſtands at right angles with the handle, it ſerves as a hoe; when turned round ſo as to be parallel with the handle, it is then a hatchet. One of theſe inſtruments appears lying on the ground, in the print of the two annexed figures.

"But the *Booſhuanas* are arrived at that ſtage of civilization which is not ſatisfied with the mere neceſſaries of life ſupplied to them abundantly from the three ſources of agriculture, grazing, and hunting; they are by no means inſenſible of its conveniences and its luxuries. Their ſkin cloaks for the winter are pliant, ſoft and warm, being frequently lined with the fur-ſkins of tyger-cats, *viverras* and other ſmall animals; and when in ſummer they go without clothing, they rarely expoſe their bodies to the rays of the ſun, but carry umbrellas made of the broad feathers of the oſtrich fixed to the end of a ſtick. They vary their mode of dreſſing both animal food and grain, occaſionally boiling, broiling, or roaſting the former, and ſimply broiling the latter, or bruiſing it into flour and boiling it up with milk. Among the luxuries of the appetite tobacco ſeems to hold the higheſt eſtimation. Both men and women are paſſionately fond of drawing the ſmoke of this narcotic herb through water, poured uſually into the horn of the cow or the *eland*, through the ſide of which the tube of the tobacco-pipe is inſerted. Of ſnuff they are equally fond. This article is compoſed of a variety of ſtimulant plants dried and rubbed into duſt, which is uſually mixed with wood-aſhes; of this mixture they take a quantity in the palm

palm of the hand, and draw it into the noſtrils through a quill or reed till the tears trickle down their cheeks. Children even of four or five years of age may be obſerved taking ſnuff in this manner. Their bodies they carefully ornament with devices painted with white pipe-clay and red ochre; their hair they ſometimes cut in a peculiar manner, leaving a high tuft on the crown of the head, not unlike the faſhionable crops of the preſent day, to which is frequently appended the tail of a hare, or a diſtended bladder of this or ſome other ſmall animal; or the wings of the Numidian crane are fixed erect on each ſide of the head. A triangular plate of copper is almoſt invariably ſuſpended from one ear, and the teeth and the claws of lions and leopards are worn as necklaces. To theſe ſpoils of the chaſe the men add rings of ivory, cut from the elephant's tuſk, round the upper part of the arm; and the women uſe thongs of leather, ſometimes plain and ſometimes decorated with beans and bits of copper, round the legs and arms. Every man had a knife ſlung about the neck by a leather thong, and fitted into a ſcabbard. The blade is generally about ſix inches long, an inch broad, rounded at the end, and brought to an edge on each ſide; the handle ſometimes of wood, and ſometimes of ivory; in the latter caſe, it is uſually carved into the ſhape of the elephant's proboſcis. The party had with them a quantity of common knives intended for barter, but the *Booſhuanas* held them very cheap, obſerving that their own were at leaſt twice as good, becauſe they were made to cut with two edges, whereas thoſe of the white people only cut with one. The knife, in fact, is ſo uſeful an inſtrument to ſuch as live by the chaſe and on roots, that it may almoſt be conſidered as an article of the firſt neceſſity, and is valued accordingly. A *Booſhuana* is accounted wealthy according to the number of cattle, knives and beads he may poſſeſs: theſe are the money and the currency of *Leetakoo*.

"The *Booſhuana* women not only performed the taſk of hoeing the ground, reaping the grain, clearing it from the huſk, and bearing it into the granaries, which with all the other inferior earthen veſſels were the work of their own hands, but they collected moſt of the materials, and in a great meaſure prepared them for the conſtruction of the dwelling-houſes. The men employ a conſiderable portion of their time in hunting, in preparing ſkins and hides for cloaks and ſhoes; and they have the ſole care of the cattle and of the dairy." P. 393.

We ſhall be truly rejoiced to hear that Mr. Barrow's materials are not yet exhauſted. His narration is always ſo agreeable, his obſervations ſo judicious, his geographical knowledge ſo extenſive, that every ſubject he undertakes to diſcuſs comes from his hands replete with important information. His different volumes claim a reſpectable ſituation

in the claſs to which they belong, and will have a place in every well choſen library.

The preſent publication is adorned with twenty-one plates on different ſubjects, of which the chart, illuſtrative of the expedition into the interior of Africa, is the moſt intereſting and the moſt valuable.

ART. VII. *Philoſophical Tranſactions of the Royal Society of London, for the Year* 1806. *Part I.* 4to. 237 pp. G. and W. Nicol. 1806.

THIS part of the Philoſophical Tranſactions contains nine papers, beſides the meteorological journal, which forms an appendix of 26 pages. The contents of thoſe papers are as follows.

I. *The Croonian Lecture on the Arrangement and Mechanical Action of the Muſcles of Fiſhes.* By Anthony Carliſle, Eſq. F.R.S.

The conſtruction of the muſcles of fiſhes, this author obſerves, is very different from that of the muſcles of other animals. They have no tendinous chords; their inſertions being always fleſhy.

"There are, however, ſemi-tranſparent pearly tendons placed between the plates of muſcles, which give origin to a ſeries of ſhort muſcular fibres paſſing nearly at right angles between the ſurfaces of the adjoining plates. Lewenhoeck appears to have overlooked theſe tendons, and the numerous veſſels which he deſcribes in the interſtices of the muſcular flakes, I have not been able to diſcern." P. 2.

Another peculiarity of this claſs of animals is, that their muſcular fleſh is remarkably large; yet its power is almoſt entirely intended for the lateral flexure of the ſpine and tail, which is not very great; whilſt the fins are moved by ſmall muſcles of comparatively ſmall power.

In order to determine the real action of the fins in the motion, and the equipoiſe of fiſhes, this author made ſeveral experiments on a number of living dace, on the roach, the gudgeon, and the minnow. From which it appears, upon the whole, that each of thoſe fins is capable of four motions: viz. of flexion and extenſion, and of expanding and cloſing the rays. Their action ſerves for the purpoſes of turning, ſtopping,

ſtopping, altering the poſition of the fiſh towards the horizon, and for keeping the back upwards; while the action of the tail is the principal organ of the animal's progreſſive motion, and this is put in action by the great maſs of lateral muſcles. A deſcription of the mechanical arrangement and phyſiology of the lateral muſcles of the bodies of fiſhes, forms the principal part of the preſent paper; and for this purpoſe the cod fiſh was ſelected, as a ſtandard of compariſon for the muſcles of other fiſhes; there being a conſpicuous reſemblance among them all. A plate, with the delineation of a cod partly diſſected, is annexed to this paper.

The particulars, which are principally deſcribed by this author, are the ſhapes, directions, and inſertions of the muſcles; together with the diſpoſition of the principal nerves and blood veſſels, which give them nouriſhment and action.

II. *The Bakerian Lecture on the Force of Percuſſion.* By William Hyde Wollaſton, M.D. Sec. R.S.

This lecture contains ſome general remarks on a branch of mechanics, which has always been, and ſtill continues to be, much controverted among philoſophers. The queſtion is, whether the forces of bodies in motion are as the quantities of matter multiplied by the velocities, or as the quantities of matter multiplied by the ſquares of the velocities. For inſtance, if two equal bodies move with velocities that are as one to two; are their forces to be reckoned as one and two, or as one and four? Leibnitz and his followers are of the latter opinion; whilſt thoſe who eſteem themſelves Newtonians, entertain the former; yet Dr. W. obſerves, that Newton's explanation of his third law of motion is by no means favourable to the defenders of that opinion.

Unluckily, the experiments which have hitherto been deviſed for the deciſion of this controverſy admit different interpretations; hence, if poſſible, a new experimental inveſtigation ought to be inſtituted; but previous to this, a clear and definite ſtatement of the various meanings of words and ideas muſt be agreed upon, in order to prevent ambiguity and perplexity. This author's remarks in the preſent paper are almoſt entirely confined to thoſe meanings, and for this purpoſe he briefly mentions certain explanations and definitions of Newton, Bernouilli, and Smeaton.

III. *Memoire ſur les Quantités imaginaires.* Par M. Buée.

This extenſive paper is printed in the French language. Its object is to ſhow the meaning and the application of imaginary

imaginary quantities. This author commences by diſcriminating, with great perſpicuity, the various ſenſes in which the algebraical ſigns of *plus* and *minus* may be uſed; not only in an algebraical ſenſe, conſidering algebra as an univerſal arithmetic, but likewiſe in a geometrical ſenſe: and he particularly points out thoſe caſes, and thoſe limitations, within which a negative quantity may be underſtood to ſtand by itſelf. He then gradually proceeds to conſider the generation of thoſe quantities which mathematicians call *imaginary;* viz. thoſe negative quantities to which a radical index of an even denomination is annexed; ſuch as $\sqrt{-1}$; or $\sqrt[4]{-8}$, &c. which neceſſarily reſult from certain algebraical operations; it being acknowledged by mathematicians, that the roots of ſuch quantities cannot be extracted; or, rather, that they have no aſſignable root, from which circumſtance they have been denominated imaginary quantities.

The object of this author's views, is to contrive and examine phyſical and geometrical caſes, into which the abovementioned imaginary quantities do enter, and to aſcertain how far a certain meaning may be annexed to them. This ſubject is undoubtedly abſtruſe; yet the ingenuity with which it is handled in the preſent paper, tends conſiderably to ſettle the meanings or the ideas which ought to be annexed to thoſe expreſſions. In the courſe of this elucidation Mr. B. adopts Mr. Carnot's notation, as well as ſeveral ſtatements of that diſtinguiſhed algebraiſt. He alſo examines ſome of Carnot's problems, and propoſes others, which he likewiſe analyzes under all the forms of ſolution they are capable of; and for this illuſtration a plate of diagrams accompanies the paper.

Towards the latter part Mr. B. ſhows the uſes that may be made of the imaginary quantities.

As it would be impracticable to give our readers a better idea of the ſubject of this paper, without a long train of reaſoning and illuſtration, we ſhall only tranſcribe the ſtatement of one of this author's problems, merely as a ſpecimen of his ſtyle.

" Probleme V. Un marbrier a deux cubes de marbre. Le coté d'un de ces cubes excède le coté de l'autre, de deux piés, et le nombre des piés cubes contenus dans les deux eſt 28. Quelles ſont les dimenſions de ces deux cubes?

" Avant de donner la ſolution de cette queſtion, j'ai une remarque à faire.

" Cette queſtion conduit à une équation du 3e dégré. Toute equation du 3e dégré a au moins une racine réelle. Par conſéquent

quent ſi, au lieu de 28, qui eſt le nombre des piés cubiques contenus dans les deux cubes, on n'avoit, par example, que 3 piés et $\frac{1}{4}$, on devroit encore avoir une ſolution poſſible. Cette ſolution donneroit pour le nombre des piés cubiques contenus dans un des cubes $\frac{27}{8}$, et dans l'autre $-\frac{1}{8}$; or, pour que ce réſultat qu'on appelle poſſible eut un ſens raiſonnable, il faudroit ſuppoſer qu'un des deux cubes fût un vide fait dans l'autre, c'eſt-à-dire, qu'il faudroit ſuppoſer un cube de $\frac{27}{8}$ pouces cubiques contenant un vide de $\frac{1}{8}$ de pouce cubique. Mais cette ſolution eſt toute ſemblable à celle qu'ont fournie les racines imaginaires de l'equation du probleme précédent. Les deux ſolutions ont donc la méme eſpèce de poſſibilité, quoique l'une ſoit donnée par un reſultat imaginaire et l'autre par un réſultat qui ne l'eſt pas."

IV. *Chemical Experiments on Guaiacum.* By Mr. William Brande.

The more obvious properties of guaiacum are a green external hue, a ſlight degree of tranſparency, and a vitreous fracture when broken. If pulverized its colour is grey, but the action of the ambient air ſoon renders it greeniſh. It melts when heated, and diffuſes a pungent aromatic odour. It has, when in powder, a pleaſant balſamic ſmell, but ſcarcely any taſte, although, when ſwallowed, it excites a very powerful burning ſenſation in the throat.—Its ſpecific gravity is 1,2289.

In order to inveſtigate the nature of this ſubſtance, Mr. B. ſucceſſively expoſed it to the action of diverſe ſolvents, ſuch as water, alcohol, the acids, and the alkalies; he carefully examined each ſolution, precipitation, &c. and noted the reſults, which are ſtated in the preſent paper. He then expoſed 100 grains of very pure guaiacum in powder to the action of heat in a glaſs retort, furniſhed with the uſual apparatus. This diſtillation produced an acidulated water, a thick brown oil, a thin empyreumatic oil, and ſome mixed gaſſes, conſiſting chiefly of carbonic acid and carbonated hydrogen; leaving a coaly reſiduum in the retort. The reſult of the whole examination is contained in the following paragraphs.

"From the action," this author ſays, "of different ſolvents on guaiacum, it appears, that although this ſubſtance poſſeſſes many properties in common with reſinous bodies, it nevertheleſs differs from them in the following particulars:

"1. By affording a portion of vegetable extract.

"2. By the curious alterations which it undergoes when ſubjected to the action of bodies, which readily communicate oxygen, ſuch

ſuch as nitric and oxy-muriatic acids; and the rapidity with which it diſſolves in the former.

" 3. By being converted into a more perfect reſin; in which reſpect guaiacum bears ſome reſemblance to the green reſin which conſtitutes the colouring matter of the leaves of trees, &c.

" 4. By yielding oxalic acid.

" 5. By the quantity of charcoal and lime which are obtained from it when ſubjected to deſtructive diſtillation.

" From the whole, therefore, of the abovementioned properties, it evidently appears that guaiacum is a ſubſtance very different from thoſe which are denominated reſins, and that it is alſo different from all thoſe which are enumerated amongſt the balſams, gum-reſins, gums, and extracts; moſt probably it is a ſubſtance diſtinct in its nature from any of the above, in conſequence of certain peculiarities in the proportions, and chemical combination of its conſtituent elementary principles; but as this opinion may be thought not ſufficiently ſupported by the facts which have been adduced, we may for the preſent be allowed to regard guaiacum as compoſed of a reſin modified by the vegetable extractive principle, and as ſuch, perhaps the definition of it by the term of an *Extracto-Reſin* may be adopted without impropriety." P. 26.

V. *On the Direction of the Radicle and Germen during the Vegetation of Seeds.* By Thomas Andrew Knight, Eſq. F.R.S.

The very ſingular property which the ſeeds of plants have been obſerved to have in their germination; namely, the effort of forcing the radicle downwards, while the elongated germen takes a direction preciſely oppoſite, and that in whatever poſition the ſeeds may be placed, has long puzzled the minds of naturaliſts, It has indeed been ſuſpected by ſome, that gravitation was likely to be the cauſe of that ſingular effect; but their hypotheſis was not ſupported by the evidence of actual experiments. Mr. Knight therefore thought proper to inſtitute a ſeries of experiments for the expreſs purpoſe of elucidating this ſubject, and the reſult has corroborated the above-mentioned hypotheſis.

If gravitation be the real cauſe of the deſcent of the radicle, and of the aſcent of the elongated germen, Mr. K. naturally concluded that by ſuſpending that action, the directions of the radicle, and of the elongated germen would be altered accordingly. With this view he faſtened certain nearly germinating ſeeds round the circumference of a wheel which was kept conſtantly turning in a vertical direction, by the action of a ſtream of water.

" In

"In a few days," he ſays, "the ſeeds began to germinate, and as the truth of ſome of the opinions I had communicated to you, and of many others which I had long entertained, depended on the reſult of the experiment, I watched its progreſs with ſome anxiety, though not with much apprehenſion; and I had ſoon the pleaſure to ſee that the radicles, in whatever direction they were protruded from the poſition of the ſeed, turned their points outwards from the circumference of the wheel, and in their ſubſequent growth receded nearly at right angles from its axis. The germens, on the contrary, took the oppoſite direction, and in a few days their points all met in the centre of the wheel. Three of theſe plants were ſuffered to remain on the wheel, and were ſecured to its ſpokes to prevent their being ſhaken off by its motion. The ſtems of theſe plants ſoon extended beyond the centre of the wheel: but the ſame cauſe which firſt occaſioned them to approach its axis, ſtill operating, their points returned and met again at its centre." P. 101.

Beſides the above-mentioned conſtruction, Mr. K. alſo faſtened the ſeeds round the circumference of a wheel that moved in an horizontal direction, and which might be cauſed to move with different velocities; he then ſays,

"But I conceive myſelf to have fully proved that the radicles of germinating ſeeds are made to deſcend, and their germens to aſcend, by ſome external cauſe, and not by any power inherent in vegetable life: and I ſee little reaſon to doubt that gravitation is the principal, if not the only agent employed, in this caſe, by nature. I ſhall therefore endeavour to point out the means by which I conceive the ſame agent may produce effects ſo diametrically oppoſite to each other." P. 103.

Mr. K. then proceeds to explain his idea of the mechanical part of this operation of nature, and adduces inſtances to illuſtrate his explanation. But for theſe we muſt refer our readers to the paper itſelf.

VI. *A third Series of Experiments on an artificial Subſtance, which poſſeſſes the principal characteriſtic Properties of Tannin; with ſome Remarks on Coal.* By Charles Hatchett, Eſq. F.R.S.

In purſuance of the inveſtigation of the ſame ſubject, of which accounts are inſerted in the preceding volumes of the Philoſophical Tranſactions; namely, the properties of the tanning principle, &c. the preſent paper contains the ſtatement of the effects produced by the action of the ſulphuric acid upon a great many reſins, balſams, gum-reſins, and gums.

gums. The proceſs in theſe is the ſame as was uſed in the former experiments, and the general effects are conciſely expreſſed in the following lines.

"The ſulphuric acid almoſt immediately diſſolved the reſins, and formed tranſparent brown ſolutions, which progreſſively became black."

"The ſame effect was produced on moſt of the other ſubſtances, but the ſolutions of the balſams and of guaiacum were at firſt of a deep crimſon, ſlightly inclining to brown.

"Caoutchouc and elaſtic bitumen were not diſſolved, but after having been digeſted for more than two months, were only ſuperficially carbonized."

"The gums and the ſaccharine ſubſtances required many evaporations and filtrations before the whole of their carbonaceous reſidua could be obtained.

"Theſe were the principal effects obſerved during the experiments, and I have ſtated them in this manner, that tedious and uſeleſs repetitions may be avoided.

"Turpentine, common reſin, elemi, tacamahac, maſtich, copaiba, copal, camphor, benzoin, balſam of Tolu, balſam of Peru, aſafœtida, and amber, yielded an abundance of the tanning ſubſtance.

"Oil of turpentine alſo afforded much of it; aſphaltum yielded a ſmall portion; ſome ſlight traces of it were even obtained from gum arabic and tragacanth; but none was produced by guaiacum, dragon's blood, myrrh, gum-ammoniac, olibanum, gamboge, caoutchouc, elaſtic bitumen, liquorice, and manna. I am perſuaded, however, that many of theſe would have afforded the tanning ſubſtance had not the digeſtion been of too long a duration.

"Olive oil was partly converted into the abovementioned ſubſtance, and alſo linſeed-oil, wax, and animal fat; but the three laſt appear to merit ſome attention." P. 110.

After deſcribing the particular effects which the ſulphuric acid produced upon the three laſt-mentioned ſubſtances, Mr. H. obſerves, with reſpect to the tanning ſubſtance yielded by the aforementioned articles, that from whatever ſubſtance it is obtained, its nature ſeems to be exactly the ſame.

Subſequent to this Mr. H. deſcribes a ſeries of experiments made upon a variety of vegetable ſubſtances previouſly roaſted, and then digeſted in water. The very remarkable reſult of this ſeries of experiments is as follows:

"The whole," this author ſays, "of the artificial tanning ſubſtance was extracted by different portions of water, and the

remainder of the bark thus exhauſted, was again treated in the manner above deſcribed, and again afforded a conſiderable quantity of the tanning ſubſtance, ſo that theſe proceſſes evidently might have been continued until the whole of the bark had been converted into it.

"This might alſo have been accompliſhed, if in the firſt inſtance, the exhauſted bark had been converted into charcoal, and digeſted in nitric acid, as deſcribed in my firſt paper; but then, the effects would have been more ſlowly produced, and much more nitric acid would have been conſumed. I am now, therefore, fully convinced, not only by the reſults of the experiments related in this paper, but alſo by many others which it would have been ſuperfluous to have ſtated, that the moſt ſpeedy and moſt economical of all the proceſſes which I have deſcribed, is that of treating roaſted vegetable ſubſtances in the way which has been mentioned, and conſidering that all refuſe vegetable matter may be thus converted into a tanning ſubſtance by means the moſt ſimple, and without any expenſive apparatus, I cannot help entertaining much hope, that, eventually, this diſcovery will be productive of ſome real public advantage." P. 125.

In the ſeventh ſection this author gives a liſt of the proportional quantities of coal that remained after having extracted the tanning principle, and other products, from the reſins, balſams, &c. And he remarks, that the coal thus obtained by the humid way from many of the reſins, was ſhining, hard, and irideſcent; while few of the coals obtained from the ſame bodies by fire, had any of thoſe properties.

In the 8th ſection, which is the laſt of this valuable paper, the author endeavours to inveſtigate a problem in natural hiſtory, which has always proved difficult and perplexing; but to the elucidation of which his experiments contribute in a conſiderable degree. The queſtion is, whence does pit-coal derive its origin?—It being not in our power to follow the philoſopher's reaſoning ſtep by ſtep, we ſhall only mention his concluding obſervation; which is, that pit-coal ſeems to have been formed in the humid way, principally from vegetable bodies, and moſt probably by the agency of ſulphuric acid; allowing that animal ſubſtances may alſo have contributed to their production.

VII. *The Application of a Method of Differences to the Species of Series whoſe Sums are obtained by Mr. Landen, by the Help of Impoſſible Quantities.* By Mr. Benjamin Gompertz.

The

The ſubject of this extenſive mathematical paper is expreſſed in the commencement of it, which we ſubjoin.

"Having," the author ſays, "ſome years back, when reading the learned Mr. Landen's fifth memoir, diſcovered the manner of applying a method of differences to the ſpecies of ſeries whoſe ſums are obtained by the help of impoſſible quantities, and having ſince extended that application, I now venture to offer it to the conſideration of others.

"The practice of this method, in moſt caſes, appears to me extremely ſimple; and on that account, I am almoſt induced to imagine, that they have already been conſidered by mathematicians; indeed ſince the greateſt part of this paper was written, I met with Euler's *Inſtitutiones calculi integralis*; two ſimple ſeries are in that work ſummed by multiplications ſimilar to thoſe employed in the inveſtigation of the principal theorems contained in this paper; but whether that learned mathematician has farther purſued the method, in that or in any other work, I have not as yet been able to aſcertain.

"I have purpoſely conſidered ſome of the ſeries ſummed by Mr. Landen, to afford an opportunity of comparing both the reſults and methods; and becauſe the ſeries may have particular caſes in which both Mr. Landen's means and my own fail, I have added, towards the end, a general ſcholium concerning the cauſe, circumſtances, and conſequences of ſuch failure in my method." P. 147.

This author expreſſes his method of ſumming ſeries in ſeven theorems, which almoſt entirely depend upon three well-known lemmas. The ſtatement of thoſe theorems, together with the three lemmas which precede them, and a general ſcholium, form the contents of this paper; of which it is impracticable to give a more particular account in a few lines.

VIII. *An Account of a ſmall Lobe of the human proſtate Gland, which has not before been taken Notice of by Anatomiſts.* By Everard Home, Eſq. F.R.S.

Having had occaſion to examine the proſtate gland of an elderly perſon, who had died in conſequence of that part having been diſeaſed, this author's attention was attracted by a little protuberance, which (probably in conſequence of its being generally very ſmall,) does not appear to have been noticed by any other anatomiſt; upon further examination of the ſame part in other ſubjects, and in different ſtates, he found that this protuberance is not always of the ſame ſize, nor has it always exactly the ſame appearance; ſo that

in certain caſes of diſeaſe, the enlargement of it may be productive of a ſerious obſtruction. The uſual appearance and ſituation of this newly-diſcovered part is ſhown in a plate which follows the paper.

IX. *On the Quantity and Velocity of the Solar Motion.* By William Herſchell, LL. D. F.R.S.

In another paper which is inſerted in the preceding volume of the Philoſophical Tranſactions, Dr. H. endeavoured to aſcertain the direction of the ſolar motion in the immenſe ſpace of the univerſe. In the preſent he endeavours to inveſtigate the velocity of that motion. For this purpoſe his firſt ſtep is to examine the real motions of thoſe ſtars, which have been found to have an apparent motion;

"For," he obſerves, "as it would not be proper to aſſign a motion to the ſun, either much greater or much leſs than any real motion which may be found to exiſt in ſome ſtar or other, it follows that a general review of proper motions ought to be made before we can impartially fix on the ſolar velocity; but as trials with a number of ſtars would be attended with conſiderable inconvenience, I ſhall uſe only our former ſix in laying down the method that will be followed with all the reſt." P. 206.

Dr. H. deduces the proportional diſtances of thoſe ſtars from their apparent proportional brightneſs; which indeed, as he obſerves, is at preſent the only rule we have to go by. Thoſe proportional diſtances are ſtated thus:

Sirius -	1,00	Lyra -	1,30
Arcturus	1,20	Aldebaran	1,40
Capella -	1,25	Procyon -	1,40

In page 209, Dr. H. gives a table, which is calculated with a view to ſhow that an increaſe or decreaſe of the ſolar motion will have a contrary effect upon the required real motions of different ſtars.

This table is followed by a variety of remarks concerning the effects, or the appearances that muſt naturally take place amongſt certain ſtars, in conſequence of their movements. Next to this Dr. H. treats of the calculations neceſſary for drawing figures that will repreſent the obſerved motions of the ſtars, and not only gives a table of the reſults of thoſe calculations, but alſo exemplifies the uſe of it by means of ſix plates which accompany the paper.

The

The other ſections of this paper bear the following titles:

"Remarks on the ſidereal motions as they are repreſented from obſervation.

"The ſolar motion and its direction aſſigned in the firſt part of this paper, are confirmed by the phenomena attending the obſerved motions of the 36 ſtars.

"Trial of the method to obtain the quantity of the ſolar motion by its rank among the ſidereal velocities.

"Calculations for inveſtigating the conſequences ariſing from any propoſed quantity of ſolar motion, and for delineating them by proper figures."

The reſult of thoſe calculations is ſtated in another table.

"Remarks that lead to a neceſſary examination of the cauſe of the ſidereal motions.

"Conſiderations of the attractive power required for a ſufficient velocity of the ſidereal motions.

"Determination of the quantity of the ſolar motion.

"Concluding remarks and inferences."

From thoſe concluſions we ſhall tranſcribe the following paragraphs, which will give our reader ſome idea of this ſublime ſubject, as well as of Dr. Herſchel's extenſive views, and of the paths which he has opened to the induſtry of ſpeculative aſtronomers.

"I muſt," he ſays, "now obſerve, that the reſult of calculations founded upon facts, ſuch as we muſt admit the proper motions of the ſtars to be, ſhould give us ſome uſeful information, either to ſatisfy the inquiſitive mind, or to lead us into new diſcoveries. The eſtabliſhment of the ſolar motion anſwers both theſe ends. We have already ſeen that it reſolves many difficulties relating to the proper motions of the ſtars, and reconciles apparent contradictions; but our inquiries ſhould not terminate here. We are now in the poſſeſſion of many concealed motions, and to bring them ſtill more to light, and to add new ones by future obſervations, ſhould become the conſtant aim of every aſtronomer.

"This leads me to a ſubject, which though not new in itſelf, will henceforth aſſume a new and promiſing aſpect. An elegant outline of it has long ago been laid before the public in a moſt valuable paper on general gravitation, under the form of *Thoughts* on the ſubject (See the note to Phil. Tranſ. for 1783, p. 283.); but I believe, from what has been ſaid in this paper, it will now be found that we are within the reach of a link of the chain which connects the principles of the ſolar and ſidereal motions with thoſe that are the cauſe of orbitual ones.

"A diſcovery of ſo many hitherto concealed motions, preſents us with an intereſting view of the conſtruction of that part of the heavens which is immediately around us. The ſimilarity of the directions of the ſidereal motions is a ſtrong indication that the ſtars, having ſuch motions, as well as the ſun, are acted upon by ſome connecting cauſe, which can only be attraction; and as it has been proved that attraction will not explain the obſerved phenomena without the exiſtence of projectile motions, it muſt be allowed to be a neceſſary inference, that the motions of the ſtars we have examined are governed by the ſame two ruling principles which regulate the orbitual motions of the bodies of the ſolar ſyſtem. It will alſo be admitted, that we may juſtly invert the inference, and from the operation of theſe cauſes in our ſyſtem, conclude that their influence upon the ſidereal motions will tend to produce a ſimilar effect; by which means the probable motion of the ſun, and of the ſtars in orbits, becomes a ſubject that may receive the aſſiſtance of arguments ſupported by obſervation." P. 235.

The meteorological journal, kept at the apartments of the Royal Society, occupies the laſt pages of this part of the Philoſophical Tranſactions.—It conſiſts, as uſual, of eleven columns, in which are ſtated the following particulars; viz. 1. the days of each month throughout the year 1805, commencing with the 1ſt of January, and ending with the 31ſt of December; 2. Six's thermometer, leaſt and greateſt heat; 3. Time of making the obſervation, which was done twice in the courſe of every 24 hours; 4. Thermometer without; 5. Thermometer within; 6. Barometer; 7. Hygrometer; 8. Rain; 9. Winds; 10. Strength of ditto; 11. Weather.

From the regiſter of thoſe obſervations it appears, that the leaſt height of the thermometer (when it came down to 23°,) was obſerved on the 2d of February; the greateſt height, viz. 79°, took place at various times in July, in Auguſt, and even in September. The leaſt height of the barometer, viz. 28,81 inches, was obſerved on the 22d of December; the greateſt, viz. 30,68 inches, on the 15th and 16th of November. The quantity of rain that fell in the courſe of the year amounts to 20,4 inches.

At the end of the journal there is one ſtatement of the declination of the magnetic needle for the year 1805, which makes it 24°, 7′,8 W. And one for the dip of the ſame, which is 70°, 21′.

ART.

ART. VIII. *Etchings repreſenting the beſt Examples of ancient ornamental Architecture; drawn from the Originals in Rome and other Parts of Italy, during the Years* 1794, 1795, *and* 1796. *By Charles Heathcote Tatham, Architect, Member of the Academy of St. Luke at Rome, and of the Inſtitute at Bologna. Imper. folio, 72 Plates, 3l.* 15*s.* Gardiner, Princes-ſtreet, Cavendiſh-ſquare. 1799.

WE break through all our ordinary rules of time, to notice not a work of literature, but of art, and one which, in fact, is no older now than when it firſt appeared, ſince it profeſſed from the firſt to repreſent only antiques.

A ſhort preface, full however of ſound remark, is all the letter preſs that accompanies the work. The obſervations of Mr. Tatham on the labours of Piraneſi, Le Roy, Stuart and Rivett, and Le Potre, are ſuch as ſufficiently prove his diſcriminating taſte and judgment To Piraneſi, in particular, he gives both the praiſes and the cenſures which every enlightened ſtudent in art knows to belong to him.

"The ſingular fertility of his inventive powers, his intimate acquaintance with pictureſque effect, and above all, his maſterly boldneſs of execution, have obtained him a reputation, which will laſt as long as taſte for the productions of genius in the liberal arts ſhall exiſt among mankind.

"The warmeſt panegyriſts of this great artiſt muſt, however, acknowledge that even his works are not without defect. Fired with a genius which bade defiance to controul, and rejected with diſdain the reſtraints of minute obſervation, he has ſometimes ſacrificed accuracy, to what he conceived the richer productions of a more fertile and exuberant mind. This has betrayed him into much incorrectneſs of delineation; and his exceſſive fondneſs for the antique has alſo led him to introduce many ſpecimens of ſculpture, of a vitiated, as well as of a more correct taſte. So that one would ſometimes imagine him to be influenced by the common, but erroneous opinion, that all the productions of antiquity are perfect and worthy of imitation; a notion, which is ſo far from being true, that it will not hold with regard to ſeveral performances, even of the beſt æras." P. 3.

Of his own work, he ſays, that he does not "offer it to the public as a complete and regular ſyſtem, but only as a miſcellaneous collection, deſigned to preſent the admirers of compoſition in ornament, and artiſts eſpecially, with materials, upon which their genius may employ itſelf with advantage; that by ſtoring their minds with the ideas of the ancients, and becoming thoroughly acquainted with them, they may learn to conceive their own ſubjects in the ſame manner." P. 5.

No work, we deciſively aſſert, can be better calculated to attain its objects. The grace, freedom, and preciſion, with which ſome of the beſt remains of ancient art are here delineated, ſupply, as far as art can do it by mere etching, with few or no ſhadows, the place of the originals. Entablatures, friezes, conſoles, vaſes *, altars, tripods, pilaſters, and every other form of architectural ſculpture, are here exhibited in the moſt ſatisfactory manner, with plans, ſections, and ſcales to aſſiſt the imitating artiſt. The actual collection of another eminent artiſt †, the only collection we know of architectural ſculpture, may ſerve to complete a young artiſt's ſtudies.

ART. IX. *An Eſſay on the Principles of Human Action; being an Argument in Favour of the Natural Diſintereſtedneſs of the Human Mind. To which are added ſome Remarks on the Syſtems of Hartley and Helvetius.* 12mo. 263 pp. Johnſon. 1805.

THE queſtion, whether man be an intereſted or a diſintereſted being, has, by the aid of the ambiguity of metaphyſical terms, been long and zealouſly agitated. Among thoſe, however, who are really deſirous to diſcover the truth, there is probably very little difference of opinion, even when their language is extremely different. The advocates for the ſyſtem, which derives all motives to action ultimately from that deſire of permanent happineſs, which is implanted in the breaſt of every ſentient being, do not deny that we are ſocial beings; that we rejoice when we ſee each other happy; or that we often contribute to each other's happineſs, without beſtowing one thought on the immediate conſequences of our conduct to ourſelves. The patrons of the diſintereſted ſyſtem, on the other hand, do not deny,—at leaſt till the preſent author appeared in the republic of letters, we had met with none who denied, that every man prefers his own happineſs to the happineſs of his neighbour, when the happineſs of the one is incompatible with that of

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* One ſingularly fine ſpecimen, a large tazza of Greek marble, appears to have been dug up at Ardea, under the orders of Prince Auguſtus of England.

† Mr. Saunders, Oxford-ſtreet.

the

the other. Their difference of opinion conſiſts entirely in this, that the philoſophers of the latter ſchool believe, that in every human breaſt there is implanted an inſtinctive principle of benevolence or philanthropy; while thoſe of the former contend, that the principle of benevolence, which they as well as their antagoniſts admit, is not inſtinctive, but neceſſarily generated by that proceſs of aſſociation, which Locke, Gay, and Hartley have ſo ably explained*. As this proceſs of aſſociation makes part of the law of intellectual nature, it ſeems not to be a matter of great practical importance, which of theſe two opinions is beſt founded; for while the one ſect contends, that the very exiſtence of our ſocial affections depends on our education; the other admits, that thoſe affections, though inſtinctive, may be ſtrengthened by a good education, and by an education that is bad may be almoſt totally eradicated.

It is no doubt a matter of rational curioſity to aſcertain, if we can, what is the conſtitution of the human mind, as it comes from the hands of its Creator; and the philoſopher is laudably employed, who, unbiaſſed by any favourite hypotheſis, endeavours to make this diſcovery; but the diſcovery will never be made by laying down arbitrary definitions, and from theſe definitions reaſoning even with the perſpicuity and preciſion of a Locke or a Chillingworth. It is a matter of fact and, like all other matters of fact, can be aſcertained only by obſervation or teſtimony. With reſpect to the queſtion before us, there is, in civilized ſociety, hardly any opportunity of making the requiſite obſervations; for we are all, in a greater or leſs degree, the children of education and habit; and it is certainly difficult, if not impoſſible, to diſtinguiſh, in ſome claſſes of our feelings, between thoſe which are innate in the mind, and thoſe which are the offſpring of habit and inſtruction. Savages are indeed ſaid to be the children of nature; but the children even of ſavages are under ſome kind of training; and thoſe, by whom ſavages are moſt frequently viſited, are little qualified to make diſcoveries in the philoſophy of mind.

Our beſt chance of ſucceſs therefore in this inquiry, is to watch attentively over the actions of infants from the firſt moment that they appear to diſtinguiſh, with any kind of accuracy, between one object and another; but how few,

* See Locke's *Eſſay*, Book 2d, Chap. 23. *Conduct of the Underſtanding*, Sect. 41. Gay's *Preliminary Diſſert. to King's Origin of Evil*, and Hartley *on Man*.

comparatively

comparatively ſpeaking, have at once the opportunity, leiſure, and turn of mind requiſite to profit by ſuch vigilant attention? The writer of this article having poſſeſſed *ſome* ſuch opportunities has *endeavoured* to profit by them; but he cannot ſay that he has been able to ſatisfy himſelf, whether children have any innate propenſities, which can with truth be ſaid to be wholly diſintereſted. The majority of them are indiſputably ſelfiſh. They are indeed ſtrongly attached to their parents and their nurſes, and, as they advance a little in life, to their noiſy and heedleſs companions; but the advocates for the ſelfiſh ſyſtem will ſay, and we know not how to contradict them, that to ſuch perſons children are attached only by the happineſs which they have formerly experienced in their company, and which they expect to derive from them again. One child, and but one child, has been known to the preſent writer of a diſpoſition which appeared to be truly diſintereſted; but that child was, from his birth, placed under ſuch tuition as few children enjoy; and even with all theſe advantages, he was admitted, by perſons of the greateſt experience, to be a very ſingular phænomenon.

It ſeems indeed difficult to conceive, how either man or child can love that of which he knows nothing; or be impelled to any kind of action for the purpoſe of obtaining *an end*, of which he has not the leaſt notion. Mankind, it is true, as well as the inferior animals, are prompted by inſtinct to the performance of many actions, which are neceſſary to the preſervation of the individual and the continuance of the ſpecies, without having in view the *end* which ſuch actions are calculated to ſerve; but it will not ſurely be ſaid that, in theſe caſes, men act diſintereſtedly. By a diſintereſted action is generally underſtood that which is calculated to promote the good of others, and which is performed by the agent *ſolely* with that view; but the advocates for what this author calls the ſelfiſh ſyſtem ſay, that the moſt benevolent actions which man performs are originally prompted by the hope of reward in a future ſtate, or by the internal conviction, that the ſureſt method of rendering others beneficent to him is to be beneficent to them as often as he has an opportunity. They admit, that when the habit of beneficence has been fully formed, the view of theſe motives is not neceſſary to prompt to a beneficent action; that in ordinary caſes they are accordingly dropt; and that men, feeling pleaſure in doing good to each other without the immediate proſpect of any reward, become, in the

proper

proper ſenſe of the words, benevolent or diſintereſted beings.

It muſt be acknowledged, that this theory ſeems to be countenanced by the ſacred writers of the Old and New Teſtaments. Though Chriſtians are enjoined to love each his neighbour as himſelf, and are taught that ſuch love is the fulfilling of the law, it is never ſuppoſed that this ſublime virtue is to be practiſed without due reſpect being had to the recompenſe of reward. When our Saviour ſaid, "Bleſſed are the merciful," he added, "*for* they ſhall *obtain mercy*;" when he exhorted his followers "to love their enemies, and do good and lend, hoping for nothing again," ſo far was he from expecting them to do all this on motives wholly diſintereſted, that he immediately added, "and your *reward* ſhall be *great*, and ye ſhall be called the children of the Higheſt;" and when he deſired the young man, who aſked him what good thing he ſhould do that he might have eternal life, to "go and ſell what he had, and give to the poor," he aſſured him that, in return for ſuch generoſity, "he ſhould have *treaſure in heaven*."

The reader will do us the juſtice to believe, that we do not quote theſe texts of Scripture from any perſuaſion that among modern philoſophers they have the ſame authority that they ought to have among Chriſtians. By philoſophers, however, the morality of the Goſpel is generally admitted to be ſufficiently pure and refined; and we therefore refer to it, merely to remove any prejudices which may be entertained againſt us, as if we were ſelfiſh in the worſt ſenſe of the word, becauſe we entertain ſome doubts whether man can be conſidered as a being wholly diſintereſted. We have our doubts, indeed, whether *any created* being can be wholly diſintereſted; and theſe doubts ariſe from the incontrovertible facts, that every created being is imperfect, and that every rational being aſpires towards perfection. According to the preſent author, however, if man were not diſintereſted he could not act at all; for he has nothing to do with futurity!

"Thoſe," ſays he, "who have maintained the doctrine of the natural ſelfiſhneſs of the human mind have always taken it for granted, as a ſelf-evident principle, that *a man muſt love himſelf*, or that it is not leſs abſurd to aſk, why a man ſhould be intereſted in his own perſonal welfare, than it would be to aſk, why a man, in a ſtate of actual enjoyment or ſuffering, likes what gives him pleaſure, and diſlikes what gives him pain. They ſay, that no ſuch neceſſity, nor any poſitive reaſon whatever can be conceived to exiſt for my promoting the welfare of another,

another, ſince I cannot poſſibly feel the pleaſures or pains which another feels without firſt becoming that other; that our intereſts muſt neceſſarily be as diſtinct as we ourſelves are; that the good which I do to another, in itſelf and for its own ſake, can be nothing to me. *Good* is a term relative only to the being who enjoys it. The good, which he does not feel, muſt be matter of perfect indifference to him. How can I be required to make a painful exertion, or ſacrifice a preſent convenience to ſerve another, if I am to be nothing the better for it? I waſte my powers out of myſelf without ſharing in the effects which they produce. Whereas, when I ſacrifice my preſent eaſe or convenience, for the ſake of a greater good to myſelf at a future period, the ſame being who ſuffers, afterwards enjoys; both the loſs and the gain are mine; I am upon the whole a gainer in real enjoyment, and am therefore juſtified to myſelf: I act with a view to an end in which I have a real, ſubſtantial intereſt. The human ſoul, continue ſome of theſe writers, naturally thirſts after happineſs; it either enjoys, or ſeeks to enjoy. It conſtantly reaches forward towards the poſſeſſion of happineſs; it ſtrives to draw it to itſelf, and to be abſorbed in it. But as the mind cannot enjoy any good but what it poſſeſſes within itſelf, neither can it ſeek to produce any good but what it can enjoy; it is juſt as idle to ſuppoſe that the love of happineſs, or good, ſhould prompt any being to give up his own intereſt for the ſake of another, as it would be to attempt to allay violent thirſt by giving water to another to drink." P. 3.

If by intereſt and happineſs in this extract be meant the ſame thing; and if that happineſs reſpect the whole of our exiſtence, which it muſt do if the author wiſhes to report faithfully the ſentiments of thoſe whom he calls the advocates for the ſelfiſh ſyſtem, a plain man will not eaſily conceive what objection can be made to the criterion which is here offered for action. It is that for which, Johnſon ſays*, that he had often contended, and which by one, infinitely greater than Johnſon, is recommended in theſe words: "If thy hand or thy foot offend thee, cut them off and caſt them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be caſt into everlaſting fire." According to this author, however, it is a falſe criterion of action, founded in a ſeries of miſtakes! It is not, it ſeems, by any means ſelf-evident, that a man muſt *love himſelf*, or be influenced by the hope of averting future evil, or of obtaining future good!

* In his *review of A free Enquiry into the Origin of Evil.*

"I cannot

"I can conceive," ſays our profound philoſopher, "that a man muſt be neceſſarily intereſted in his own *actual* feelings, whatever theſe may be, merely *becauſe he feels them.* He cannot help receiving pain from what gives him pain, or pleaſure from what gives him pleaſure. But I cannot conceive how he can have the ſame neceſſary, abſolute intereſt in *whatever relates to himſelf*, or in his own pleaſures and pains, *generally ſpeaking, whether he feels them or not.* — — — If it were poſſible for a man's *particular ſucceſſive intereſts* to be all bound up in *one general feeling* of ſelf-intereſt, as they are all comprehended under the ſame word *ſelf*, or if a man on the rack *really felt no more* than he muſt have done from *the apprehenſion* of the ſame puniſhment a year before, there would be ſome foundation for this reaſoning, which ſuppoſes the mind to have the ſame abſolute intereſt in its own feelings *both* paſt, preſent, and to come." Pp. 5, 6, 7.

Pray, good Sir, is not the dread of the rack at the diſtance of a year an *actual feeling*, and may not that feeling prevent a man from gratifying ſome *other feeeling*, which prompts him to the immediate commiſſion of ſome heinous crime? Nay, may not the dread of the tooth-ach, which has been formerly felt, be a ſufficient motive to induce a man to ſubmit to the very painful *feeling* of having a decayed tooth extracted, even at a time when from that tooth he *feels no pain?* O yes; ſuch motives may influence the mind, but they derive all their influence from mere prejudice! It is indeed inſiſted on

——"that I *ſhall have* a real ſenſible intereſt in my own future feelings, which I cannot poſſibly have in thoſe of others. I muſt therefore, as the ſame individual, have the ſame neceſſary intereſt in them at preſent. This may either proceed on the ſuppoſition of the abſolute metaphyſical *identity of my individual being*, ſo that *whatever can be affirmed of that principle at any time*, muſt be ſtrictly and logically *true of it at all times*, which is *a wild and abſurd notion*; or it may refer to ſome other leſs ſtrict connection between my preſent and future ſelf; in conſequence of which I am conſidered as the ſame being, the different events and impreſſions of my life conſtituting one regular ſucceſſion of conſcious feelings." P. 10.

It would indeed be a wild and abſurd notion to ſuppoſe, that whatever can be affirmed of any being at one time, muſt be logically and ſtrictly true of it at all times; that the preſent author, for inſtance, becauſe he once wrote a fooliſh book, which, under pretence of vindicating the natural diſintereſtedneſs of the human mind, aims at ſapping the foundations of all religion, muſt therefore *have been perpetually employed* in writing

writing ſuch books from *the hour of his birth*, and will *continue* to write ſuch books *through the boundleſs ages of eternity*; but we ſuſpect his to be the only head into which ſuch a notion as this ever found its way, even for the purpoſe of having its abſurdity expoſed. Biſhop Butler, whom he can occaſionally quote with reſpect, has treated the ſubject of perſonal identity with the hand of a maſter; and to his diſſertation on that ſubject*, we refer the reader for a complete proof, that the living individual being, which each man calls *himſelf*, has hitherto remained unchanged, and muſt for ever remain unchanged, unleſs it be annihilated by the power of the Creator; and that any decay of memory or perception experienced by old or diſeaſed perſons is occaſioned by no change of the living being, but by a decay of the brain or ſome other corporeal organ. Our author, however, affirms with great confidence,

——"that perſonal identity neither does, nor can imply any poſitive communication between a man's future and preſent ſelf, that it does not give him a *mechanical* intereſt in his future being, and that man, when he *acts*, is always abſolutely independent of, uninfluenced by the feelings of the being *for whom he acts*, whether this be himſelf, or another!" P. 20.

This ridiculous aſſertion may be ſafely truſted to the judgement of every reader; but it is worth while to call ſome attention to the phraſe *mechanical intereſt*, which we ſuſpect the author would find ſome difficulty in explaining, were he called upon for an explanation; though we have not the ſmalleſt doubt of its having been employed with a direct perception of its ambiguity. Of diſquiſitions of this nature, preciſe language will not anſwer the purpoſe. A man enjoying the pleaſures of the table has an intereſt in that enjoyment; but it is not a *mechanical* intereſt, whatever be the meaning of that phraſe. What he eats and drinks makes indeed a mechanical impreſſion on his tongue and palate; but his tongue and palate are only the *organs* of ſenſe, and by no means the *ſentient being* which alone is capable of either enjoyment or ſuffering. When this author ſhall explain to us by what law of mechaniſm ſenſation is excited in the mind, by an impreſſion made on the organs of ſenſe, we ſhall probably be able to ſay whether a man has at preſent any *mechanical intereſt* in his future being;

* Generally publiſhed as an appendix to the Analogy of Religion.

but till this ſhall be done, we may take the liberty to conſider the phraſe as unmeaning jargon; though it is incontrovertible that we have an intereſt of ſome kind in our future being, and that every man of common ſenſe knows why he has it. The author's object in advancing theſe paradoxes appears in the following extract. After raving about a kind of uninterrupted conſciouſneſs, which, by annihilating time, might indeed make a man continue the ſame individual being, he ſays of himſelf, that without ſuch conſciouſneſs collecting and uniting the different ſucceſſive moments of his being in *one* general *feeling* of ſelf-intereſt, he cannot to any moral or practical purpoſe be the *ſame* being.

"Natural impoſſibilities cannot be made to give way to a mere courteſy of expreſſion. "But I know that I ſhall *become* that being." Then my intereſt in it is founded in that knowledge, and not on an event, which not only is not felt by my mind, but is itſelf yet to come, viz. the *tranſition* of my *preſent* into my *future* being. How does it ſignify to me what I ſhall hereafter feel, or how can it influence my preſent conduct, or how ought it to do ſo, but becauſe, and in as far as, I have ſome idea of it * beforehand? The injury that I may do to my future intereſt will not certainly, by any kind of reaction, return to puniſh me for my neglect of my own happineſs. In this ſenſe, I am always free from the conſequences of my actions.—The intereſts of the being who acts, and of the being who ſuffers, are never one." P. 30.

Surely the reader will not expect us to enter ſeriouſly into argument with the man, who talks of *one* being *becoming another* being; of *conſciouſneſs* being *transferred* from *one being* to *another*, and even to *many beings*; who, in direct contradiction to univerſal experience affirms, that the intereſts of the being who acts, and of the being who ſuffers, are *never* one; and who aſſures us (p. 97), that all *individuals* are *aggregates*. Such raving may be dignified with the appellation of philoſophy; but as we have the author's example for not "giving way to a courteſy of expreſſion," we ſhall not heſitate to ſay, that it more nearly reſembles the ravings of Bedlam than the ſober language of a ſchool of ſcience.

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* Did the author, when he wrote this, recollect that St. Paul has ſaid, that the good things which God hath prepared for thoſe that love him are ſuch as *eye hath not ſeen, nor ear heard, neither hath it entered into the heart of man to conceive*. Probably he did.

But

But if a man does not continue for two moments the ſame individual being, what reaſon can he have for acting on any occaſion? To this queſtion we ſhall ſtate the author's anſwer in his own words:

"The ſcheme, of which I have here endeavoured to trace the general outline, differs from the common method of accounting for the origin of our affections in this, that it ſuppoſes what is *perſonal* or *ſelfiſh* in our affections to be the *growth* of *time* and *habit*, and the principle of a diſintereſted love of *good as ſuch*, or *for its own ſake*, without any regard to *perſonal diſtinctions* to be the *foundation of all the reſt*. In this ſenſe, ſelf-love is in its origin a perfectly diſintereſted, or, if I may ſo ſay, *impersonal* feeling. The reaſon why a child firſt diſtinctly wills or purſues his own good is not becauſe it is *his*, but becauſe it is *good*." P. 33.

This method of accounting for the affections, though not perhaps wholly new, is indeed different from that by which they are commonly accounted for; but we cannot adopt it, till we be made to underſtand what is meant by *good as ſuch*, and are favoured with ſome proof that a child purſues his own good, not becauſe it is *his*, but becauſe it is *good in itſelf*. A quantity of opium, which would poiſon a man in health, has been often the means of preſerving the life of another when adminiſtered to him in a paroxyſm of pain. To the one man therefore it is evil, and to the other good; but whether is it good or evil, as ſuch, "without regard to perſonal diſtinctions?" It is certainly neither the one nor the other; and the very queſtion is an abſurdity. That which would poiſon nine-tenths of mankind cannot, in itſelf, be univerſally good; nor can that be in itſelf univerſally evil, which is neceſſary to preſerve the lives of the other tenth. Good in the *abſtract*, or good *in itſelf*, without any reſpect to ſentient beings, is a phraſe without meaning.

The author concludes this precious diſquiſition with an account of a very ſapient ſoliloquy, in which he ſays that

—"he was led on by ſome means or other to conſider the queſtion—whether it could properly be ſaid to be an act of virtue in any one to ſacrifice his own final happineſs to that of any other perſon or number of perſons, if it were poſſible for the one ever to be made the price of the other.

"Suppoſe it were my own caſe—that it were in my power to ſave twenty other perſons by voluntarily conſenting to ſuffer for them; why ſhould I not do a generous thing, and never trouble myſelf about what might be the conſequence to myſelf the Lord knows when?" P. 134.

In

In conſidering this queſtion he labours very ſucceſsfully to "darken counſel by words without knowledge," by talking of continued conſciouſneſs; by ſuppoſing that his *own conſciouſneſs* may be transferred to *ſome other being;* by contending that his own *ſelf* may be multiplied *in* (into) as *many different beings*, as the Deity may think proper to endue with the *ſame conſciouſneſs;* and by affirming it to be *plain*, that this conſcious being, after being *entirely deſtroyed*, may be *renewed again*, or *multiplied* into a *great number* of beings; but he gives no direct anſwer to the queſtion. For this we are ſorry, becauſe his anſwer, though it could not have altered our opinion of his theory, might have enabled us to diſcover whether he has really adopted that theory himſelf, or written his book only to bewilder the unthinking part of mankind, and to make the remainder ſtare!

In his remarks on the ſyſtems of Hartley and Helvetius, this author is more ſucceſsful than in eſtabliſhing the theory which he has adopted for his own. In Hartley's work there is much that is excellent; but it cannot be denied that there is likewiſe much that is fanciful, and not a little that teems with abſurdity. That the exerciſe of the mental powers depends upon the ſtate of the brain is incontrovertible; but when Hartley infers from this fact, that this exerciſe is *itſelf* nothing more than certain quiverings of the brain; that ideas are *real impreſſions* made in *different regions of the brain*, where they remain unſeen till they be called into view, and brought together by ſuch quivering; and that judgment, reaſoning, and volition are mere vibrations or quiverings of the brain, which bring together or ſeparate ideas, which were aſſociated in their firſt impreſſions, he talks nonſenſe and falſehood. This part of his ſyſtem the preſent author has accordingly been able to demoliſh; but he has failed completely in his attempt to refute that part of the theory, in which Hartley and his followers, or rather Locke and his followers (among whom Hartley himſelf muſt be included) have, by means of the unqueſtionable fact, commonly called the aſſociation of ideas, traced the ſocial affections from ſelf-love. He ſeems, indeed, not to underſtand the doctrine of aſſociation, which he would do well to ſtudy in the writings of Locke, and Gay, and Law, and Stewart of Edinburgh, as well as in the work of Hartley; where, however, are thrown out many valuable hints, which a ſober inquirer, biaſſed by no favourite hypotheſis, might certainly turn to a good account.

This author's language is often exceedingly involved, and conſequently obſcure; and he diſplays unpardonable arrogance, when he accuſes of *mala fides* all who deny that man has an *original* and *radical* feeling of general benevolence. Such charges are never proper in the diſquiſitions of philoſophers; and they come with a peculiarly bad grace from that philoſopher, who ſeems to hold the ancient and impious doctrine of pantheiſm.

"There is no reaſon," ſays he, "why the mind, which is merely *repreſentative*, ſhould be confined to any one thing more than to any other; and a perfect underſtanding ſhould comprehend them all as they are all contained in nature, or *in all*." P. 210.

It may not be very eaſy to diſcover what is meant by the mind being merely *repreſentative;* but in the aſſertion that "all things are contained *in all*," more is meant than meets the ear of thoſe who are not acquainted with the writings of ancient as well as modern metaphyſicians. Ἓν τὸ πᾶν is the well known principle of a numerous ſect of ancient atheiſts, as well as of Spinoza and his followers in more modern times;

Πάντα γὰρ ἐν μεγάλῳ Ζηνὸς τάδε σώματι κεῖται.

There is nothing in Hartley's *obſervations* ſo abſurd as this impious nonſenſe, nor any thing more ſhocking in the writings of Helvetius.

The remarks which are here made on the ſelfiſh ſyſtems of that author, Hobbes, and Rochefocault, &c., are ſuperficial, confuſed, and unſatisfactory. We find it indeed ſufficiently proved, that mankind are prompted by diſintereſted feelings of pity and compaſſion to relieve diſtreſs, without any immediate view to ſelf-intereſt; but Hobbes at leaſt, with all his errors political and religious, was too ſagacious an obſerver of what paſſes among men, to have called in queſtion this fact, as inſtances of it were doubtleſs exhibited every day in the poliſhed ſociety in which he lived. The queſtion however is, whether thoſe feelings are *connate* with the mind, or *generated* by the proceſs to which we have alluded in the beginning of this article; and that queſtion is not likely to be ſoon anſwered by the man who writes in the following manner:

"I ſee colours, hear ſounds, feel heat and cold, and believe that two and two make four by a *certain mechaniſm*, or from the *neceſſary ſtructure* of the human mind; but it does not follow that all this has any thing to do with ſelf-love.—One half of the proceſs,

ceſs, namely, the *connecting the ſenſe of pain with the idea of it*, is evidently *contrary to ſelf-love*; nor do I ſee any more reaſon for aſcribing the uneaſineſs, or active impulſe which follows, to that principle, ſince my own good is neither thought of in it, nor does it follow from it, except indirectly, ſlowly, and conditionally." P. 253.

No one ever ſuppoſed, that *ſeeing colours*, *hearing ſounds*, *feeling heat* and *cold*, and *believing* that *two and two make four*, are actions proceeding from ſelf-love; and ſurely very few have ſuppoſed that theſe things are *actions* proceeding from any motive whatever! The *mechaniſm of the mind* is a phraſe to which, although it is uſed by a few materialiſts, we have never been able to affix any diſtinct meaning: there are indeed laws of human belief, but they are not *mechanical* laws. The *neceſſary ſtructure* of the human mind is another phraſe, expreſſive either of nothing, or of what is obviouſly not true; for God, if he had ſeen proper, might certainly have animated the body with the mind of a brute, or with the mind of an angel.

When the author talks of one half of the proceſs, by which the paſſion of pity is generated, being contrary to *ſelf-love*, he ſhows that he has never read with attention the detail of that proceſs, as it is given by thoſe who believe, that the origin of our moſt benevolent affections may be traced to ſelf-love. Does he imagine, that in the intercourſe of ſociety, either children or men, may form in their own minds what aſſociations they pleaſe, independent of circumſtances over which they have no controul? Aſſociation, like every other phenomenon in nature, is regulated by laws, adapted indeed to circumſtances, but by no means under the government of individual caprice; and we ſhould as ſoon expect to ſee a ſtone, impelled by no force, begin to move, as to find a youth, who from his earlieſt infancy had converſed only with perſons of the moſt amiable and beneficent diſpoſitions, remarkable for cruelty and hard-heartedneſs; or another, who had been trained by ſcoundrels and ſavages, eminent for generoſity and mildneſs. It is a well-known fact—known long before the days of Hartley, Helvetius, or Locke, that in perſons habituated to ſcenes of diſtreſs, the painful part of the feeling of pity is gradually diminiſhed in its intenſeneſs: whilſt the promptitude to adminiſter actual relief is in an equal degree increaſed. How is this fact to be accounted for on our author's principles? And why did not he attempt to account for it? He ſeems to imagine, that it detracts from the dignity of human nature to ſuppoſe, that our benevolent affections ſpring from a ſelfiſh ſource; but how

abſurd is ſuch an imagination? Our *nature*, whatever it be, is not of our own forming; for we have nothing which we did not receive; and ſuppoſing our benevolent affections to ſpring from ſelf-love, inſtead of becoming ungrateful to the Author of our being, we ſhould rather, as a judicious writer * has well obſerved, "contemplate with peculiar pleaſure that maſterly arrangement of mind, which thus confers a power upon ſelfiſhneſs itſelf, of converting the pleaſure and welfare of others into a ſource of the greateſt delight to ourſelves." This is indeed one of the innumerable inſtances in which our preſent as well as future happineſs is combined with our duty.

ART. X. *A View of the Evidences of Chriſtianity, &c.*

(Continued from our laſt, p. 395.)

THE ſubject of the third of theſe diſcourſes is the Moſaic Hiſtory of the Fall of Man, or of the introduction of evil into the world; in oppoſition to all the attempts which have been made to conſider it as mythological, allegorical, or in any reſpect inferior to human theories on the ſame ſubject. The Manichean ſcheme, of two independent principles of good and evil, and the Platonic doctrine of the neceſſary imperfection of matter, both invented to ſolve the great difficulty concerning the origin of evil, are briefly oppoſed in the ſermon; but in the notes, where there is more ſpace, they are fully attacked by argument. The great fault of both ſyſtems is, that they make no proviſion for the extinction of evil at any future period. If there exiſts an evil deity, as well as a good one, we have no ſecurity that the latter will ever prevail over the other; or rather we have a certainty that he never will, both being, by the hypotheſis, independent and eternal; and if matter is of neceſſity malignant, we cannot ſay under what circumſtances we ſhall be wholly delivered from its effects. The doctrine of a ſcale of beings, which Pope and others have adopted, for the ſolution of the

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* Dr. Sayers: ſee his *Diſquiſitions metaphyſical and literary*, printed for Johnſon, 1793.

ſame

ſame difficulty, is liable alſo, the author obſerves, to the ſame objection. We ſhall inſert a few of his arguments againſt Gibbon, who appears to have leaned to the Manichean ſyſtem; and againſt Bayle who defended it with all the powers of his fine underſtanding.

"Mr. Gibbon reckons the following doctrines, which the Gnoſtics borrowed from Zoroaſter, *ſublime* ones; viz. the eternity of matter, the exiſtence of two principles, and the myſterious hierarchy of the inviſible world. *Decline and Fall*, ch. xv. He calls Auguſtin's converſion, alſo, from Manicheiſm, "a progreſs from *Reaſon to Faith.*" This may have been ſo, perhaps, as far as Reaſon is to be conſidered as inadequate to acquaint us with the real origin of evil: but if Mr. Gibbon meant to inſinuate, that it was a progreſs from principles conſonant to Reaſon, to thoſe that were not ſo, this we poſitively deny.

"Bayle aſſuredly meant to inſinuate no leſs, in his notes to the articles *Manichéens, Marcionites, Pauliciens, Origene, Zoroaſtre*, in his critical Dictionary, where he pretends, that to argue againſt *facts* is abſurd; and therefore, though it ſhould be ever ſo *contrary to Reaſon*, that moral evil ſhould have entrance into a world formed by a Being infinitely good and holy, yet we muſt ſubmit to believe ſo, on the authority of the Old Teſtament, which the Manicheans, as he obſerves, were conſiſtent enough to reject. The axiom, "ab actu ad potentiam valet conſequentia," is as clear, ſays he, as the propoſition that two and two make four. We grant this, but are far from yielding to the conſequences he would draw. Evil is in the world, we are certain: that God is good and pure, we are alſo certain: therefore the poſſibility of evil obtaining to a certain degree under the providence of a good God, is evident to *us* from the *fact*; but it by no means appears to us to follow from thence, that it would be moſt *reaſonable* to refer the origin of evil to an independent principle of evil, becauſe this muſt for ever preclude us from all expectation of its removal. And as all the arguments which M. Bayle puts into the mouths of the Manicheans (and it muſt be admitted that he does the utmoſt juſtice to their cauſe) tend to the eſtabliſhment of God's moral attributes of goodneſs and purity, it may ſurely admit of a queſtion, whether, to argue philoſophically only, that ſyſtem which provides *for the removal of evil in time to come*, is not much more conducive to the glory of the Deity, than that, which, to account for preſent appearances, excludes all hopes of the melioration of things? Or which, by way of rendering the *preſent* ſyſtem poſſible in the eye of Reaſon, would make it impoſſible for the providence of God to induce a change?

"This is the great point to be conſidered, upon a view of the exiſting *facts*; the poſſibility of a *change*. The fact of the exiſtence of evil, both moral and phyſical, is fully admitted by all; but

but every philoſophical ſyſtem, which refers it to a cauſe independent of God, neceſſarily involves the improbability, or rather impoſſibility, of any change for the better; and muſt derogate more from the attributes of God, than any concluſions to be drawn from the preſent *permiſſion* of evil, with a proſpect of its removal in whole or in part. M. Bayle pretends to exclude all *à priori* reaſonings upon the ſubject; but it is ſurpriſing how continually he departs from this ſyſtem. Every argument on the Manichean ſide may reaſonably be conſidered as an argument *à priori*, and chiefly founded on a *petitio principii* of the poſſible exiſtence of *two* principles; whereas, in adopting the plan of reaſoning *à poſteriori*, from the exiſtence of facts, *we* are guilty of no *petitio principii*, in ſuppoſing the exiſtence of a *good* principle; for that is what the Manicheans admit as well as we. His reaſonings againſt the Origeniſts [art. *Origene*, note E. edit. 1738. Baſle] conſiſt entirely of *à priori* arguments, regardleſs of *facts*. For he would inſiſt upon it, that a good God cannot permit evils in any degree, or upon any conditions; though this is incapable of proof *à priori*, and *à poſteriori* the evidence of *facts* is againſt him. He ſays indeed, that the ſtrongeſt arguments of the Manicheans are founded on the hypotheſis of a few being ſaved, and the reſt eternally damned: but the exiſtence of two independent principles implies the neceſſary exiſtence of evils, both natural and moral, to eternity, by the acknowledgement of M. Bayle himſelf, (ſee his *Eclairciſſement* at the end of his Dictionary, p. 630.) and this in direct oppoſition to a perfectly good and pure principle." P. 131.

In the remainder of this diſcourſe, the author ſhows that the ſcriptural hiſtory of the Fall is not liable to ſuch objections; nor, indeed, to any of thoſe which are uſually made againſt it; particularly that it cannot poſſibly be referred either to allegory or mythology.

In the fourth diſcourſe, the author notices and oppoſes the opinion, which has been much vaunted by ſome late writers, that the volume of nature is the only authentic revelation of God, and that it is univerſally legible. This opinion, he very juſtly obſerves, though it led only to theiſm in Rouſſeau, terminated with Diderot* in abſolute atheiſm. It was, as is better known here, adopted alſo by Paine; of whom whether his ſpeculations terminated in

* Author of the infamous "Syſteme de la Nature," publiſhed under the feigned name of *Mirabaud*. That author has the dreadful preſumption to argue againſt the being and power of God, from his being permitted to write and publiſh that book.

atheiſm

atheiſm or not, we are hitherto uninformed. From this he proceeds to ſome of the Socinian doctrines, but more particularly to the ſyſtems of neceſſity and materialiſm. The reſult of the enquiry is a very complete aſſurance, that "whatever advances Reaſon may be ſuppoſed to have made in other branches of knowledge, her lateſt ſpeculations on the origin of evil, and the moral government of the world, ſo far from tending to remove any exiſting doubts and perplexities, have been more than ever uncertain, and unſatisfactory." P. 170.

The following paſſage, which forms the opening of the fifth diſcourſe, pronounces truths, which, in this age, we have all had opportunities to obſerve, and expreſſes them with judgment and propriety.

"Whenever we perceive a diſpoſition in the world to place a more than uſual confidence in the powers of Reaſon, we may well expect not to be indulged in any attachment or adherence to old opinions. Reaſon, in ſuch a caſe, becomes a faculty altogether *modern*. It is only the wit and wiſdom of the preſent day, that is ever dignified with the title; nor is the title even then beſtowed on the ſober talent of enquiry and inveſtigation, ſo much as on the adventurous propenſity to invention and diſcovery, reformation and change. The former proceſs is too ſlow, and has too much of ſubmiſſion and accommodation in it: the latter is ſure to be popular for the time; for oppoſition, merely as ſuch, is grateful to many minds, and novelty always has its charms." P. 201.

In this diſcourſe, the author proceeds to ſhow that *contradictions* to the Moſaic records have been ſought in vain in *hiſtory* and *phyſics*. Under the former head, he takes a ſhort but comprehenſive view of the Hindu Chronology; giving, in as clear a manner as the nature of the ſubject permits, the reſult of thoſe calculations which moſt fairly reconcile theſe accounts with thoſe of the Scriptures. The details of theſe curious conſiderations, are given in the notes; a ſpecimen from one of which, for it can be no more, will ſerve to place beyond all doubt, the ſtudy and diligence employed by the preſent lecturer in theſe enquiries.

"*The celebrated Aſtronomical Tables of the Hindus, however, have been ſuppoſed to ſupply us with data of much more certainty.*] I ſhall endeavour to compreſs what I have to ſay upon this head into as ſmall a compaſs as poſſible, though ſo many circumſtances in the hiſtory of the world ſeem to admit of being brought together in illuſtration of the point I have to eſtabliſh, that much that is very curious muſt, I fear, be unavoidably omitted. The

world has been ſo long amuſed with chronological extravagancies, as far as figures only are concerned, that it is not to be wondered, that when the Hindu records came to be examined, they ſhould alſo be found to abound in ſimilar perplexities. A people whoſe geographical ſyſtem of the earth makes the circumference of the globe 2,456,000,000 Britiſh miles, (ſee *Mr. Wilford's paper*, art. xviii. of the 5th vol. of the *Aſiatic Reſearches*,) and their mountains 491 miles high, may well be expected not to be behind hand with other nations, in their accounts of the antiquity of their country: a people who could invent for their god Brahma *a year* compoſed of the multiplication of two thouſand ages, (each of above four millions of *our* years, by 360, may well be expected not to ſtand upon much ceremony either with time or numbers in the fabrication of a chronological ſyſtem. This is not ſaid merely to expoſe them; it is their character by all accounts, to be conſummately ſkilful in calculations, and in the combination and reſolution of numbers. Sir William Jones diſcovered in the duration aſſigned to the ſeveral Indian *Yugs*, or ages, an arrangement, exceedingly curious: to give it in his own words, "the duration of hiſtorical ages," ſays he, "muſt needs be very unequal and diſproportionate, while that of the Indian Yugs is diſpoſed ſo regularly and artificially, that it cannot be admitted as natural and probable. Men do not become reprobate in a geometrical progreſſion, or at the termination of regular periods; yet ſo well proportioned are the Yugs, that even the length of human life is diminiſhed as they advance, from an hundred thouſand years in a ſubdecuple ratio; and as the number of principal *avatárs* in each decreaſes arithmetically from four, ſo the number of years in each decreaſes geometrically, and all together conſtitute the extraordinary ſum of four millions three hundred and twenty thouſand years; which aggregate multiplied by ſeventy-one is the period in which every Menu is believed to preſide over the world.—The comprehenſive mind of an Indian chronologiſt has no limits; the reigns of 14 Menus are only a ſingle day of Bramhá, 50 of which have elapſed, according to the Hindus, from the time of the creation." Sir William adds, that poſſibly this is only an aſtronomical riddle. (See the paper in the 1ſt vol. of *Aſiatic Reſearches; on the Gods of Greece, Italy, and India.*)

"The celebrated M. le Gentil, who has done ſo much to elucidate the ſubject of Indian aſtronomy, confeſſes that at firſt he diſdained to meddle with ſuch extravagancies. (*Mémoires de l'Académie*, 1772.) It is to him, however, that we are chiefly indebted for the Aſtronomical Tables which will be the ſubject of this note, and which may not be treated with indifference, after the reſpect that has been ſhewn to them by two ſuch eminent and very learned men, as M. Bailly and Profeſſor Playfair. The great queſtion ſeems to be, whether they were derived from actual

actual obſervation, and what are the dates to be aſſigned to the particular obſervations on which they depend. Both M. Bailly and Profeſſor Playfair, it is well known, refer them to actual obſervations; and M. Bailly has fixed on the epoch 3102 before our æra, which is that of the Tables of *Tirvalour*, in preference not only to the epochs 1569, and 1656, which are thoſe of the *Narſapur* Tables, but to the epoch of the Tables of *Chriſnabouram*, viz. 1491 of our æra. M. Bailly, however, is for carrying back the Indian obſervations ſtill further, namely, to 1200 years before the Kali Yug, or to 4302 before Chriſt: but this he profeſſes to be only conjecture. What M. Bailly and Profeſſor Playfair moſt decidedly agree in, if I miſtake not, is, that the places of the ſun and moon, at the beginning of the Kali Yug, or 4th age of the Hindus, *muſt have been determined by actual obſervation*; and that two elements of the Hindu aſtronomy, viz. the equation of the ſun's center, and the obliquity of the ecliptic, ſeem to fix the origin of this aſtronomy 1000 or 1200 years earlier. Now the Kali Yug commenced anno 3102 before our æra; according to M. Bailly, Freret, and others.

"I do not mean at all to diſcuſs the queſtion concerning the fact or æra of the actual obſervation inſiſted on, nor concerning the antiquity either of the Tables themſelves, or of the celebrated aſtronomical work, the *Surya Siddhanta*. A few obſervations upon each will be ſufficient, as it is principally my deſign to examine into the ſtate of the queſtion, as it relates to the chronology of the Bible, ſuppoſing what is moſt extraordinary in the caſe to be *true*. As to the fact—Mr. Marſden, who does juſtice to M. Bailly's very curious reaſonings upon the ſubject, and to the Indians' early knowledge of aſtronomy, and ſome parts of mathematics connected therewith, is diſpoſed to queſtion the verity and poſſibility of ſuch an obſervation, at ſuch a period, and conceives that the ſuppoſed conjunction was later, and ſought for as an epoch, and calculated retroſpectively; [*Phil. Tranſactions*, 1790;] and he ſhews it to have been widely miſcalculated. Mr. Bentley's calculations in the 6th vol. of the Aſiatic Reſearches, to ſhew that ſuch epochs might be aſſumed without much hazard of any perceptible variation, are certainly very curious, and muſt be well known to every aſtronomer: his conjectures concerning the age of the *Surya Siddhanta* do not appear to be generally aſſented to. As to the epoch of 3102, which M. Bailly fixes on, he acknowledges to have choſen it in preference to others; firſt, becauſe there was an eclipſe at that time; and ſecondly, becauſe there was, according to the Indians, a conjunction of *all* the planets. But this latter circumſtance was not true; and M. Bailly himſelf ſays, the appearance of Venus muſt have been aſſumed through "le goût du merveilleux." See the *Diſcours Prélimiaire* to his *Aſtronomie Indienne*, &c. p. 28; and conſult Mr. Marſden's paper in the *Phil. Tranſactions* already referred to.

"It

"It is not however with the fact itself that we have so much concern at present, as I observed before, as with the evidence M. Bailly would adduce in corroboration of the point he wishes to prove; and which led him into a course of chronological researches by no means undeserving our regard; as I think they particularly serve to shew, whatever M. Bailly's real intention might be in bringing them forward, that, of all the embarrassed and extravagant computations of antiquity, none can with any reason be thought to ascend higher than the patriarchal ages, nor with clearness beyond the flood. It seems pretty generally agreed, that of all sciences astronomy was the earliest cultivated; and there is great reason why it should have been so. For in the night, the ancients probably had no other guide but the stars; and, at all events, no other means of marking time, than by the rising and setting of the different constellations. [*Assemannus de Astronom. Arabum*, §. 1.] So that some imagined that Adam and Eve had correct notions of astronomy instilled into them for their use; (see the *Almagest* of *Ricciolus*;) a conceit which, however fanciful, at least serves to shew the great and almost indispensable importance attributed to the science in early ages: and we know that Josephus accounted for the longevity of the Patriarchs, by the necessity there was that they should outlive the period of the annus magnus, (600 years,) for astronomical purposes; and his references upon this head are numerous. *Ant. Jud.* lib. i. ch. iii. §. 9. (The Chaldæan *Neros* was a term of 600 years.) Nor is it out of our way to notice what he says of the proficiency of the family of Seth in the knowledge of astronomy, and of the pillars they erected to preserve their observations; for M. le Gentil, in his paper on the Indian astronomy in the *Mémoires de l'Académie* 1782, inclines to think that even the precession of the equinoxes was known before the flood, and that there was much more than time for such a discovery from Adam, according to the chronology of the LXX. and Josephus; and that this was one of the pieces of knowledge preserved by Noah; in which also M. Cassini seems to agree with him. He even observes, that the Indian Tables we are particularly treating of have a lapidary form, and conjectures therefore that they were originally engraved on stones; and as they seem to ascend beyond the deluge, they might have been preserved through it; a circumstance which, he himself adds, Josephus seems to confirm, with evident allusion to Seth's pillars." P. 256.

The chief historical attempts to invalidate the records of Moses having been touched in this fifth discourse, Mr. E. N. proceeds, in the sixth, to notice some efforts which have been made to deduce contradictions to them, from a physical examination of the earth itself. It is a very sound remark, and capable of extensive application, that to attempt to account

count for the formation of our globe by obſervations made upon it in its actual ſtate, muſt be an undertaking altogether impracticable and deluſive. It is ſhown to be ſo in the celebrated, but perfectly abſurd theory of Buffon, who forms the world out of an ignited fragment, ſeparated from the body of the Sun; and gravely undertakes to calculate the periods neceſſary for its cooling, and becoming habitable, even to that when it is, according to him, to become too cold for ſupporting animal life. The account of Moſes is then ſhown to be free both from phyſical and moral improbabilities; and it is particularly inſiſted, that the great fact of an univerſal deluge, of which Moſes, as a mere man, could conjecture only from the moſt confined obſervation, has been irrefragably confirmed, to the preſent hour, by the moſt extenſive obſervations made in every part of the habitable globe. Such is the ſubſtance of the ſixth diſcourſe; but the arguments on which the author reſts his remark above-mentioned, on the impoſſibility of forming an hypotheſis of creation are too important to be here omitted.

"The baſis of our globe moſt undoubtedly muſt have owed its arrangement to ſome cauſes not now operating: to ſpeak philoſophically, the chaos, which ſeems to be univerſally admitted in ſome way or other, was probably a more complex menſtruum than any that has ever ſince exiſted; and the operations that took place in it, beſides being eſpecially directed by the will of God, as the firſt diſpoſer of all ſecondary cauſes, muſt have depended upon a variety of circumſtances, of which we are now quite incapable of judging. This is not only acknowledged by ſome of the moſt eminent naturaliſts of the preſent age, but might, one would think, be obvious to every perſon at all acquainted with chemiſtry, and the extraordinary effects flowing from every poſſible mixture of heterogeneous matters. Whoever knows any thing of the great and incomprehenſible variety producible by the elective attractions of different ſuſtances acting freely in ſome common menſtruum, and the many different accidents by which ſuch attractions may be influenced, ſet in motion, retarded or accelerated, could ſcarcely, one would imagine, preſume to determine, that the circumſtances either of the ſolid or fluid parts of the globe were at the period of their firſt arrangement the ſame as at preſent: and till this is aſcertained to a certainty, notwithſtanding every help we may have derived from the advancement of knowledge, all our ſpeculations concerning *paſt* tranſactions muſt be in the greateſt degree vague and hypothetical." P. 279.

Nor ſhould we paſs over the following obſervations in the Note ſubjoined to this paſſage.

"It

"It has been generally thought, that the great attention which has lately been paid to experimental philoſophy in all its branches, and particularly to chemiſtry, muſt enable us in time to account for many geological phenomena, which have hitherto been inexplicable; and that we are every day making advances towards a more correct knowledge of the ſtructure of the globe, and the nature of the cauſes that *have* operated in the production of both the ſtratified and unſtratified parts of the earth. It is undeniable, that many very important diſcoveries have already been made, and that many more may reaſonably be expected to follow, from the peculiar attention paid to chemiſtry; but whatever help we may receive from it, in judging of the preſent operation of natural cauſes, or in prognoſticating future effects, I think it ſcarcely allows us to be very confident, as to any ſatisfactory ſolution of *paſt* operations. The very knowledge we have obtained of many ſubſtances hitherto entirely miſunderſtood, and whoſe properties were formerly altogether *miſtaken*, ſhould certainly make us extremely cautious, not only of forming theories, but even of pronouncing any thing to be capable of being reduced to a certainty, concerning the action of any phyſical cauſes in time paſt.

"I have in the preceding note alluded to the opinion of many modern philoſophers, that moſt of our ſtrata owe their origin to chemical precipitations: to mechanical precipitations from a liquid they muſt at leaſt be referred; but this ſeems ſcarcely ſufficient in any manner to account for the order and *diſtinction* of the ſeveral ſtrata; they would ſurely in all inſtances be more mixed and confounded one with the other. And yet not only are they now found to be clearly ſeparable into ſtrata of diſtinct ſubſtances and materials; but often the animal and vegetable reliquiæ, imbedded in the ſeveral ſtrata, are found to be of diſtinct ſpecies, and to vary conſiderably. This led M. de Luc to conceive, that whatever had been the determining cauſe of ſuch precipitations, it had not only affected the menſtruum at the moment, but ſo changed its nature, and the nature alſo of the ſuperincumbent atmoſphere, as to have had an effect on animal life. And he thought he had diſcovered ſuch cauſes, in the periodical developement and evolution of different elaſtic fluids, from the bottom of the primitive ocean. It is not my buſineſs to verify this or any other hypotheſis; but only to ſuppoſe it poſſible, in order to ſhew how little we muſt know of ſuch operations, when every experiment in chemiſtry tends to prove, that the whole ſyſtem of chemical ſolutions and precipitations muſt depend on ſuch curious affinities, and ſuch an infinite variety of poſſible combinations of ſubſtances, as to elude all our enquiries. And if chemical precipitations are rejected, and the aqueous origin of things ſet aſide, can we promiſe ourſelves more certainty from the adoption of the Vulcanic ſyſtem? Can we pretend to decide more clearly any thing concerning the *poſſible* action and effects

of

of fire in time paſt? I think not. I really apprehend, that to judge fairly of the matter, the determination of the ſpecific cauſes, that may have operated in time paſt in the body of the earth, may be ſaid to become every day more difficult, from the very diſcovery of the many different ways, in which the action of all phyſical cauſes whatſoever may be modified and affected. For to refer at once both to the Neptunian and Vulcanic theories, what can we be ſaid to know, or what are we ever likely to know, for *certain*, concerning the power of water to become an univerſal ſolvent, in particular circumſtances, or of the action and effects of fire, under different circumſtances of compreſſion?" P. 321.

The notes to this diſcourſe evince a very general and accurate knowledge of the modern theories of the earth, and much of extremely curious information will be found in them, by thoſe who are deſirous of entering into ſuch enquiries. The quantity of intereſting matter, on theſe ſubjects, which is compreſſed into theſe notes is really extraordinary.

Thus far the lecturer may be conſidered as having noticed principally the attempts made by modern Reaſon againſt Revelation, in the three great branches of metaphyſics, hiſtory, and phyſics. It remains, in the ſeventh and eighth diſcourſes, to treat of ſuch attempts of the ſame kind as may be referred to the heads of criticiſm and ethics. Under theſe heads, therefore, we find introduced, the ſtrange etymological ſyſtem of M. Volney; than which nothing more wildly abſurd and impudently preſumptuous was ever conceived; and the endeavours of the Socinians and others to explain away the ſcriptural texts, on which the great and diſtinctive doctrines of our holy Religion are founded: namely, the doctrines of atonement, incarnation, and the Trinity. The ſpeculations of thoſe writers are alſo examined, who contend, that Revelation was not neceſſary for the enforcement of the laws of morality, which, according to them, Reaſon was competent to diſcover, and to recommend to practice. The total want of all adequate ſanction, to ſyſtems of morality merely human, is here very juſtly inſiſted upon: and alſo the inconſiſtencies and contradictions of the moſt celebrated ſpeculative moraliſts.

"Nor is it ſaying too much to affirm of modern theories, as has been ſaid of the ancient ones, that there has been nothing adduced by one modern philoſopher that has not been contradicted and oppoſed by another. Two of the moſt popular writers of the continent, Rouſſeau and Helvetius, differed totally and eſſentially in regard to the principles of their reſpective ſyſtems. Rouſſeau

Rouſſeau inſiſted continually on the original purity and goodneſs of man: Helvetius ſpeaks of man as radically bad *. According to the former, every virtue under heaven is to be found among the ſavage tribe; according to Helvetius, ſavages have no notion of juſtice or humanity, or even natural affection. According to Rouſſeau, education and example are for ever the corruptors of primitive purity and native innocence; according to Helvetius, only education and example can render men feeling and humane †. According to Rouſſeau, men are the beſt law to themſelves: according to Helvetius, before the exiſtence of ſettled compacts and inſtituted laws, there can be neither peace nor juſtice among men. Helvetius differs as widely from our own countrymen, Shafteſbury and Hutcheſon; declaring, in terms of ridicule and contempt, that he could no more form an idea of a moral ſenſe, than of a moral caſtle, or a moral elephant!" P. 459.

To the eight Bamptonian Lectures a ninth ſermon is here ſubjoined, having been preached before the Univerſity of Oxford immediately after them, and being upon a ſubject nearly connected. Its chief object is to prove the neceſſity of public inſtructors, under every ſyſtem of religion and morality, and thereby to explain, even to unbelievers, the importance of the Chriſtian Prieſthood.

In concluding our account of theſe Lectures, it is but juſtice for us to ſay, that we have never yet ſeen, within the ſame compaſs, ſo much argument brought to bear againſt the various enemies of our Religion from without; or againſt the betrayers of it from within, who believe no more of Chriſtianity than they can reconcile to their own fancies. Nor can we point out any other work in which ſo much important information is brought together, on all the great ſubjects in which modern wiſdom has attempted to aſſail a Revelation, as will be found in the copious and very intereſting notes, ſubjoined to the eight firſt diſcourſes.

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* "Helvetius pretends indeed to deny this; and aſſerts, that he differs from Rouſſeau only in *this*; that as the latter pretends that man is born without vice, ſo *he* would maintain that he is equally born without virtue. But though Helvetius has admirably detected ſome of Rouſſeau's contradictions, he could not ſee his own; for the following is his account of the ſtate of nature. "Quel ſeroit dans toute ſociété l'homme *le plus déteſtable?* l'homme de la NATURE, qui n'ayant point fait de convention avec ſes ſemblables, n'obéiroit qu'à *ſon caprice* et au ſentiment actuel qui l'inſpire."

† "La nature en avoit fait des ſangliers."

BRITISH

BRITISH CATALOGUE.

POETRY.

ART. 11. *Poems. By the Rev. Richard Mant, M.A. and late Fellow of Oriel College.* 12mo. Longman and Rees. Price 3s. 6d. 1806.

Theſe are compoſitions of a higher order; and it is very conſolatory to meet with ſuch amidſt a mixed multitude of dull effuſions, called Poetry, with nothing to entitle them to the name but a given number of ſyllables in each line, with a certain jingle of words, called rhymes. This volume is the production of a ſcholar and a man of taſte; of one who has read much, and not read in vain. Little more recommendation ſeems neceſſary than to add the following ſpecimen:

A WINTER SCENE.

Written on Chriſtmas Day.

" 'Tis ſad to gaze when winter ſhrouds
The ſun's reluctant ray,
And veils in deep embitter'd clouds
The glories of the day.
When ſighing to the gale the wood
His wither'd honour yields,
And dark is now the mountain flood,
With ſtorms deform'd, and foul with mud,
And dimm'd the pleaſant fields.

" For who that has an eye to view,
And who that has a breaſt
To feel the charms that round him glow,
In ſummer ſplendour dreſt,
O'er all the ſcene a glance can dart,
And ſee without a ſigh;
Not all the ſcene can now impart
A charm to glad his drooping heart,
And fix his roving eye.

" O then 'tis ſweet to think, the hour
Of gloom ſhall paſs away,
And dark December's ſtormy power
Soon yield to gentle May.
That ſoon the ſun his laughing beam
From azure ſkies ſhall ſhed,
Soon on the torpid foreſt gleam,
And tint with gold the lucid ſtream,
And robe the verdant mead.

" E'en

" E'en ſo it is with them who trace
The monuments of death,
And mourn for man's devoted race;
Till to the eye of faith,
The winter of the grave to cheer,
Look forth the ſmiling ſpring,
And leading Heav'n's eternal year,
The Sun of Righteouſneſs appear,
With healing on his wing."

Some of the poems in this collection have been publiſhed before, but we are well pleaſed to have the opportunity of ſeeing them again. The whole are characterized by much ſimple elegance, and by a ſpirit of piety and patriotiſm in the higheſt degree honourable to the author. The verſes addreſſed to the poet's Father are exceedingly impreſſive, nor are thoſe leſs ſo of which his wife is the ſubject. We could ſpecify many others which juſtify the warmeſt praiſe.

ART. 12. *Simonidea.* 12mo. Price 2s. 6d. Robinſon. 1806.

The author in a quaint and ſomewhat affected ſtyle tells us, in his preface, that he gave the name of Simonidea to his poems, becauſe the firſt of them *commemorate* the dead. He proceeds to ſay, that the *Book of Ruth* will convey to the Engliſh reader the beſt idea of the manner of Simonides; he adds that the Paradiſe Regained is the heavieſt and dulleſt poem that ever outlived its century, with other comical things. Nevertheleſs his poems, thoſe in Engliſh we mean, are neither inelegant nor unintereſting. The reader will probably not altogether diſapprove of the following.

WRITTEN AT MALVERN.

" Come back ye ſmiles that late forſook
Each breezy path and fenny nook;
Come laughter, though the ſage hath ſaid,
Thou favoureſt moſt the thoughtleſs head:
I blame thee not, howe'er inclin'd
To love the vacant eaſy mind,
But now am ready, may it pleaſe,
That mine be vacant and at eaſe.
Sweet children of celeſtial breed,
Though much invoked, repreſs your ſpeed;
Laughter, though Momus gave thee birth,
And ſaid, my darling, ſtay on earth;
Smiles, though from Venus you ariſe,
And live for ever in the ſkies;
I order that not one deſcend,
But firſt alights upon my friend;

When one upon her cheeks appears,
A thouſand ſpring to life from her's,
Death finites his diappointed urn,
And beauty, health, and joy return."

ART. 13. *Poems. By Edward Ruſhton.* 12mo. 162 pp. 6s. Oſtell. 1806.

Of theſe poems there are ſome which we can readily commend, and others which we are compelled to cenſure. They are in general harmonious, and, in ſome inſtances, pathetic and intereſting; but we cannot approve of the author's political principles, nor deem all his poems of a beneficial, or even harmleſs tendency. He is ſtill, notwithſtanding all the horrors with which it was accompanied, and the tyranny which it has produced, a moſt inveterate admirer of the French revolution; nay, he ſeems confident, that the love of freedom is ſo ſtrong in that country, as to prompt the people, even now, to burſt the chains of their oppreſſor. In our opinion (and we believe in that of every reflecting perſon), by far the majority of the French Revolutioniſts never had the leaſt deſire, or even notion, of true liberty; and if Bonaparte has no enemies in France but the public-ſpirited and patriotic, his uſurpation is, in that quarter at leaſt, ſecure.

The tendency of the ſeveral diſmal poems of this author on a *Mary le More* (whom we preſume to be an imaginary perſonage), ſeems to be only to revive the animoſity of parties in Ireland, and inflame the diſcontents (if any remain) which have deſolated that kingdom. In every mention of the Americans, the poet eagerly embraces the opportunity of vilifying the conduct of Britain. But the author (whom, from his long acquaintance with the gout, we preſume not to be a young man) might have learned to cheriſh more rational and Britiſh feelings, or at leaſt to make allowance for the *weakneſs* of thoſe, who ſtill feel a partiality to their native country. He is certainly a pleaſing verſifier, though not a firſt rate poet. We will give a ſpecimen of his talents, ſelected for its brevity, and not on account of any ſuperior merit.

THE SWALLOW.

" Go place the ſwallow on yon turfy bed,
Much will he ſtruggle, but can never riſe;
Go raiſe him even with the daiſy's head,
And the poor flutterer like an arrow flies.
So, oft' thro' life, the man of powers and worth,
Haply the caterer for an infant train,
Like Burns, muſt ſtruggle on the bare-worn earth,
While all his efforts to ariſe are vain,

Yet ſhould the hand of relative, or friend,
Juſt from the ſurface lift the ſuffering wight,
Soon would the wings of induſtry extend,
Soon would he riſe from anguiſh to delight.
Go then, ye affluent! go, your hands outſtretch,
And from deſpair's dark verge, oh raiſe the woe-worn wretch." P. 83.

We agree with the author in his enmity to the ſlave trade; but even here his hoſtility to the Britiſh character appears: for, in a dialogue between a Weſt India planter and one of his negroes (in which the barbarity of the former is repreſented as incredibly outrageous) the planter is conſtantly denominated *Briton*.

POLITICS.

ART. 14. *An Anſwer to War in Diſguiſe; or, Remarks upon the New Doctrine of England concerning Neutral Trade.* 8vo. 76 pp. New York, printed; London, reprinted. Johnſon. 1806.

The very able author of "War in Diſguiſe" having, in a ſubſequent publication, intimated his intention of replying to thoſe writers who had entered the liſts with him, we, on that account, delayed noticing the pamphlet before us, in hopes of being able to preſent to our readers at the ſame time both this Anſwer and the Reply. But as no reply from that quarter has, we believe, as yet appeared, we will give a ſhort account of the chief arguments uſed by this American author in behalf of his countrymen, leaving to the readers of both works to determine on their validity.

The writer before us, in the outſet of his work, candidly aſſents to all the objections of his adverſary againſt the carrying (or as he more properly terms it the *covering*) trade, and agrees that "it is inconſiſtent with neutral duties, and eventually hoſtile to neutral rights, that it derogates from the national honour, poiſons the public morals, and is injurious alike to the intereſt and reputation of his countrymen." He further intimates (what we truſt will prove to be the caſe) that the American government will honeſtly and heartily concur in every meaſure of reaſon and juſtice to reſtrain it.

The ſole point, therefore, which he conteſts, is the right of Great Britain to prevent neutrals from trading with the colonies of her enemies. He denies that the rule of the war of 1756 has been aſſented to by the neutral powers: on the contrary, he declares that it was complained of by the Dutch ſo early as the year 1758, and ſtrong diplomatic repreſentations were made againſt it. He then recites at length, the opinion of Sir William Scott, in

November

November 1799 (cited by the author of "War in Diſguiſe") and combats it with conſiderable ingenuity, denying that the general rule laid down by Sir William ("that the neutral has a right to carry on, in time of war, his accuſtomed trade, but not a trade which he never poſſeſſed in times of peace") is a rule of *the law of nations*, and contending that it is only a rule of the Prize Court, and eſtabliſhed in conſequence of the royal inſtructions, by which that Court is bound. His argument is, that there is no reaſon for limiting neutral trade as to *place*, that would not equally juſtify the reſtraining it as to *commodities*. Yet, he obſerves, Great Britain herſelf permits, in time of war, the importation in neutral veſſels, of thoſe merchandizes which, in time of peace, cannot be imported by her Navigation Acts, in any veſſels but Britiſh or native: and he adds, it is not pretended that ſuch goods (if not contraband of war) can be ſeized in neutral ſhips by her enemies. This is his chief argument; which, ſpecious as it may appear to ſome, we do not think the author of "War in Diſguiſe," will find it difficult to controvert. There appears to us to be a conſiderable diſtinction between articles of merchandize and places of trade; at leaſt, where ſuch places are remote colonial poſſeſſions, acceſſible only by ſea, which ſea is occupied and almoſt covered by the victorious fleets of the adverſe belligerent. There appears to us alſo to be a great difference between ſupplying a belligerent at the accuſtomed *places* of trade, with *articles* not uſually imported by neutral veſſels during peace, and opening during war an entirely new intercourſe with countries from which, during peace, all ſuch veſſels are invariably prohibited; more eſpecially when ſuch colonies muſt, but for that intercourſe, unavoidably fall into the hands of the adverſe power. If the ſuperiority of one of the belligerents by ſea be (as in the preſent caſe) ſo great as wholly to prevent the other from any trade or intercourſe with her colonies, we know not how the conduct of neutrals, who, by taking all the commodities and ſupplying all the wants of thoſe colonies, enables them to hold out againſt ſuch a ſuperiority, and prevents its inevitable conſequence (a ſurrender) can be ſaid to differ, in point of principle, from the violation of a blockade. This is one ſtriking point of view in which the queſtion appears to us, and in which it ſeems to have been contemplated by Sir W. Scott, when he uſed the term of "forcing out of poſſeſſion;" an expreſſion which, as applied to colonies not abſolutely conquered, is ſtrongly objected to by the author before us. In general, however, he is candid and temperate; though, here and there, he is groſsly miſtaken, and at the latter end of his treatiſe he ſeems to have worked himſelf up into a violent paſſion. We allude particularly to his "appeal to the world, whether the danger to Martinique was greater than the danger of Britain," and his curious aſſertion, that "Great Britain *negotiated with every Court, and ſolicited aid*

to ward off the danger to which she was exposed!—We may safely deny that Britain ever was in danger, and challenge the author to produce any authority, excepting the hireling newspapers of France, for such pretended solicitations. As to Martinique, we have no doubt that it would have surrendered long ago, had the French garrison and inhabitants received no supplies by the vessels of neutral powers.

Our limits will not permit us to pursue the arguments further; and, indeed, (as the author of "War in Disguise" may probably resume it) we hope to see the subject in abler hands. The passionate exclamations at the end of this pamphlet, as they are unwarranted by fact, can only excite our pity.

ART. 15. *An Examination of the British Doctrine which subjects to capture a Neutral Trade not open in Time of Peace. The Second Edition: containing a Letter from the Minister Plenipotentiary of the United States to Lord Mulgrave, late Secretary of State for Foreign Affairs.* 8vo. 217 pp. 5s. America, printed; London, reprinted for Johnson. 1806.

In the work before us (which seems to have been produced under the auspices of the American government) the question on the claim of neutrals to an unlimited trade with the colonies of our enemies, is professed to be tried by the following tests:—

1st, By the writings most generally received as the depositories and oracles of the law of nations:

2dly, By the evidence of treaties:

3dly, By the judgment of nations other than Great Britain:

4thly, By the conduct of Great Britain herself:

5thly, By the reasoning employed in favour of the principle.

Arguing on these several grounds, the author cites, on the first of them, several passages from the most eminent writers on the Law of Nations; none of which, he admits, directly apply to the point in question; but he argues, from the general scope of their expressions, and even from their silence as to this point, that the respective authors, had this question been before them, would have decided it in favour of the neutral powers. This is, at best, but a fallible mode of reasoning, and might, we think, in the present case, be shown to be completely erroneous; since the abuse of which Great Britain complains did not arise till after the periods when most of the above works were written, and falls within the general principles which all the writers maintain.

The second head of discussion opens a wider field of argument than our plan will permit us to enter upon. But it appears to us that, although in several treaties, Great Britain has, as to particular nations, waved the right she now contends for, she never meant, or could mean, universally and finally to abandon it.

On the "conduct of other nations," the author says little, except that they do not appear in their diplomatic transactions or maritime

maritime ordonances, " to have founded, on the diſtinction between a trade permitted and a trade not permitted in time of peace, a belligerent right to interrupt the trade in time of war."

The conduct of Great Britain herſelf is next appealed to as " pronouncing her own condemnation;" nay, the author is hardy enough to aſſert, that " the innovation which ſhe endeavours to enforce as a right of war, is a mere project for extending the field of maritime capture, and multiplying the reſources of commercial aggrandiſement; and warfare," he inſiſts, " againſt the commerce of her friends, and a monopolizing graſp at that of her enemies."

To prove this aſſertion, he undertakes to ſhow " firſt, that while Great Britain denies to her enemies a right to relax their laws in favour of neutral commerce, ſhe relaxes her own, thoſe relating as well to her colonial trade as to other branches. Secondly, that, while ſhe denies to neutrals the right to trade with the colonies of her enemies, ſhe trades herſelf with her enemies, and invites them to trade with her colonies."

This argument has been ably anticipated, and probably will be ſtill further anſwered, by the author of " War in Diſguiſe." We will therefore only remark, that a partial relaxation of ſome particular laws, for a temporary and perhaps a ſlight convenience, is very different from an entire change of ſyſtem during war; by which change *alone* the greater part of the colonies remaining to our enemies are preſerved from the alternative of a ſurrender to our arms, or abſolute ruin. This conſideration alſo accounts for the conduct of Great Britain, in not inſiſting upon the rule in queſtion before the war of 1756, or uniformly during the American war; ſince, till the laſt war, our ſuperiority at ſea was not ſo decided as abſolutely to preclude any regular intercourſe between the colonies of our enemies and the parent countries; and conſequently their reſiſtance to us did not wholly depend on the trade with neutrals, which (it muſt be repeated) aroſe, and is permitted by the governments hoſtile to Britain from neceſſity alone.

We do not (it is conceived) claim, as this author ſuppoſes, a right of " attacking *all* neutral commerce not permitted in peace," but only ſuch as *neceſſarily* influences the courſe of the war, and *manifeſtly* deprives us of thoſe advantages which our naval ſuperiority would confer, enabling our enemies to oppoſe to us a reſiſtance not derived from their own means or power.

We ſhall not follow this author through his long ſtatement of the different orders of the Britiſh government and deciſions of the Admiralty Court on this ſubject; although we conceive that there are ſome miſrepreſentations in that ſtatement, and many ſophiſtries in the remarks interwoven with it. We have no doubt that the author of " War in Diſguiſe," who takes a very different

view of the circumſtances ſtated, and of the conduct of the Admiralty Court, can ſupport his own repreſentations, and ſhow that the Court has not varied its principles of *law*, but, to prevent evaſions, has become from time to time, more ſtrict as to the evidence which it requires of facts and intentions.

In the latter part of this work, the author argues at length againſt the reaſonings of Sir William Scott (in his Judgments) and of Mr. Ward, and Mr. Brown, of Dublin, in the Treatiſes by the laſt two authors. We do not find any mention of "War in Diſguiſe," a work, the arguments in which he would, in our opinion, find it very difficult, or rather impoſſible, to overthrow. The letter of Mr. Monroe ſubjoined is temperate and judicious. We do not aſſent to Mr. M.'s reaſonings, but flatter ourſelves that the diſpute will be ſettled to the ſatisfaction of both countries.

ART. 16. *Belligerent Rights aſſerted and vindicated againſt neutral Encroachments. Being an Anſwer to an Examination of the Britiſh Doctrine, which ſubjects to Capture a Neutral Trade not open in Time of Peace.* 8vo. pp. 90. 3s. Johnſon. 1806.

In the account which we have given of the two preceding tracts, we intimated that, ſpecious as ſome of the arguments contained in them might appear, it would not be difficult, with due attention, to meet thoſe arguments by complete and ſatisfactory anſwers. This taſk has been ably performed by the writer before us.

He firſt diſcuſſes the authorities produced by the author of the Examination, from the moſt received writers on public law; who, he aſſerts, will be found to ſanction the principle of the rule of 1756, beginning with Grotius, who pronounces that "he is to be reputed as fiding with the enemy, who ſupplies him with things neceſſary for the war." *Things*, the author contends, "include not only ſubſtances, but ſervices and actions." "Who then (he adds) can heſitate in declaring, that he ought to be reputed as fiding with the enemy, who ſupplies him with the ſervice or action, which enables him to carry on the war with more vigour and effect?"

The paſſages cited from Puffendorff, Rynkerſhock, Vattel, &c., by the American author, are next examined by the ſame teſt; and it is ſhown, that all thoſe writers (excepting Kenning, one of the moſt hardy and extravagant champions of neutral claims) "deem it a departure from neutrality to render one of the belligerents a ſervice in preference to the other; while the author (of the Examination) himſelf acknowledges, that the trade prohibited by the rule of 1756, aids the proſperity and revenue of one of the belligerents, and enables him to carry on the war with more vigour and effect."

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The writer before us alſo juſtly remarks on the aſſertion of the American author, that "the writers of moſt modern date make no alluſion to the Britiſh principle," that all thoſe moderns wrote ſince the rule of 1756 was enforced and avowed, and moſt of them ſince the Royal Inſtruction of 1793. It is therefore impoſſible, but that this rule ſhould have eſcaped their notice; yet they ſtate the general principle, "that when war ariſes between ſome nations, the nations at peace with all are to proceed in their trade with all *on the ſame footing* in time of war, *as they did before the war broke out.*

The reaſonings of the American author on the ſeveral treaties are next conſidered, and very different inferences drawn from thoſe treaties with much ingenuity and effect. But the whole depends (as the author of this Anſwer admits) on the queſtion, whether the law of nations is, or is not, violated by the rule of 1756? If the rule is conſonant to the law of nations, any ſtipulation different from it muſt be conſidered as an exception, which, according to an old adage, "proves the rule."

On the "conduct of other nations" this author remarks, that "no nation has been in a condition to be injured by neutral interference in the colonial trade of her enemy, but Great Britain."

As to the conduct of Great Britain herſelf, it is with juſtice aſked, in what do the remarks, that "ſhe is governed by the ſame policy of eluding the preſſures of war, &c." (ſo much dwelt upon by the American author) impugn the rule of 1756? "Does Great Britain deny to her enemy the right to open her colonial ports in time of war?—No: But ſhe ſays this to the belligerent—Open your ports and welcome; but I will intercept your own trade with them, and all neutral commerce with them too, which you have admitted contrary to your cuſtomary peace regulations." The author inſtances the caſes of contraband of war purchaſed, or ſupplies (in the caſe of a blockade) procured, of a neutral nation. "No one," he admits, "denies in either caſe this right to the belligerent; but the right of affording this ſupply, help, and ſuccour is by all denied to the neutral. It is not the right of the belligerent to receive aſſiſtance, but the right of the neutral to give it, which is the queſtion. The relaxations, therefore, of her colonial monopoly by Great Britain afford no argument againſt the right of capturing a neutral trade ſhut in peace, and opened in time of war by her enemies."

The author next adverts to the ſecond poſition of his American adverſary, namely, "that whilſt Great Britain denies to neutrals the right to trade with the colonies of her enemies, ſhe herſelf trades with her enemies, and invites them to trade with her colonies." This he anſwers by obſerving, that "Great Britain has a clear right to interdict ſuch commerce, but finds it for her intereſt to let the right ſleep. In ſo doing, ſhe does not the leaſt

injury to any neutral ſtate whatever, nor does ſhe invade any one neutral right." He enlarges upon this argument with ability, and, we think, with juſtice.

Our limits will not permit us to go through the remaining arguments in this ſenſible tract; in which it is ſhown why the rule of 1756 was not ſooner adopted; and that, although it was occaſionally relaxed, it never was abandoned. This author alſo replies to his antagoniſt's arguments, in anſwer to Mr. Ward, and again goes into the principle of the rule aſſerted by Great Britain, and juſtifies her Courts of Admiralty from the cenſures caſt upon them. In the appendix to this work, the arguments of Mr. Monroe (the American Plenipotentiary), in his letter to Lord Mulgrave, are referred to and ably anſwered. Upon the whole, the tract before us deſerves much praiſe for its ingenuity and patriotic ſpirit; and it will be found uſeful in enabling all whom it may concern, to form a right judgement of this important controverſy.

ART. 17. *Thoughts on the Preſent Situation of England.* 8vo. 24 pp. 1s. Hatchard. 1806.

This ſhort and well meant pamphlet conſiſts of three letters. In the firſt (which ſtates the miſchiefs that might reſult from an inſecure peace) the author propoſes a ſtipulation, to be inſiſted upon, in any negotiation with France, that the navy of that power ſhould be limited to a certain number of ſhips of war, and that her flotilla ſhould be deſtroyed; for, he remarks, England "cannot injure France unleſs France has a fleet at ſea; conſequently the fleets of England are no objects of jealouſy to France. England cannot be injured by France, unleſs France has a fleet at ſea, conſequently the fleets of France are objects of jealouſy to England." The author ſeems to forget Buonaparte's celebrated declaration, that he only wanted "ſhips, colonies, and commerce;" and we imagine it will require more than this writer's eloquence to perſuade the Uſurper that the two laſt of theſe can be preſerved without the firſt, and more eſpecially to procure his conſent to a ſtipulation, which he would deem degrading in the extreme. Even upon that condition, we doubt whether it would be a wiſe policy in England wholly to abandon the intereſts of the Continent. We, however, agree readily to the author's general doctrine, that, "if a treaty of peace be ſigned while the cauſes of jealouſy continue, it is impoſſible that it can be permanent, or beneficial to England."

The ſecond and third letters relate to the defence of the country, but do not contain any ſuggeſtion ſtrikingly new or important. Upon the whole, we conſider this writer as entitled to the praiſe of good intentions rather than of ingenuity or diſcernment.

ART.

ART. 18. *A Letter to the Independent Electors of Weſtminſter, from Henry Maddock, Junior, Eſq. Barriſter at Law.* 8vo. 54 pp. 2s. Miller. 1806.

The return of a general election never fails to produce a hoſt of monitors, who conceive themſelves qualified to inſtruct the electors in their duty. To keep pace with their labours would require a daily, or at leaſt weekly, publication; but the unavoidable delay need not occaſion much regret: for (with the exception, perhaps, of Dr. Johnſon's "Patriot") we do not recollect one of theſe occaſional eſſays from which the electors of Great Britain have derived one particle of uſeful information. The profeſſed object of the writer before us, is, to convince the electors that Earl Percy, lately the object of their choice, was an unfit perſon to be elected. "He is," ſays the author, "*the youthful heir apparent to a powerful Nobleman, without any diſtinguiſhing perſonal qualities, and is forced upon them.*"

To ſupport the laſt of theſe objections, no proof is attempted to be given. The firſt (which would in effect disfranchiſe the eldeſt ſons of Peers) involves a doctrine, againſt which many ſolid, and we think convincing arguments, might be, and indeed have been produced. But the ſubject has been ſo often agitated, that it is ſufficient at preſent to ſay, that the conſtitution of parliament is oppoſed to this author's opinion; which has neither novelty nor ingenuity to recommend it. So ignorant indeed is this writer of political hiſtory, or ſo inattentive, that while he accuſes (without the leaſt proof) Earl Percy of trampling on the rights of electors, he boldly adds, "*ſuch was not the beginning of Mr. Fox's glorious life.*" Now (though we are far from intending to ſhow diſreſpect to the memory of that admired ſtateſman) we muſt beg leave to refer the author to the debates of that period, for proof that Mr. Fox's earlieſt ſpeeches were in earneſt ſupport of perhaps the moſt unpopular meaſure of the Houſe of Commons ſince the revolution. We mean the reſolutions on the Middleſex election, (ſince reſcinded,) by which Mr. Luttrel was ſeated in preference to Mr. Wilkes. We mean not to give any opinion on the *merits* of that determination, but merely to ſtate it's notorious unpopularity, and peculiar hoſtility (in the general opinion) to the rights of electors.

We have ſaid already too much on ſuch an ephemeral production as that before us; but, in juſtice to the writer, will add, that he diſclaims democratic principles, profeſſes great reſpect for the king, and ſeems to cheriſh a firm attachment to the conſtitution.

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ART. 19. *Obſervations addreſſed to the Public, in particular to the Grand Juries of theſe Dominions.* 8vo. 73 pp. 1s. 6d. Booth, &c. 1806.

Moſt well intended, and zealous, are the admonitions which we here meet with, though not in all points judicious, nor even tolerably well expreſſed. Very juſt is the complaint at p. viii. "It is not without concern I have to remark, that, notwithſtanding the great increaſe of population, and the evident want of *churches* in many parts of this kingdom, I do not find that any repreſentation or application has been made to parliament on this head, although it muſt be admitted to be the higheſt and firſt conſideration of national importance and political conſequence." Poſſibly the author (whom we do not know) may allude to a ſtriking inſtance now exhibited in the fens of *Lincolnſhire*, where (as we are moſt credibly informed) 9,000 acres have already been ſold (and how many more will be ſold, no one ventures to conjecture) to defray the expence of draining 42,000: which 9,000 acres, and all that may be added to them, will be *extraparochial*; that is, will have no place of public worſhip, (except meeting-houſes already ſpringing up) no proviſion for the poor, for peace officers, for highways, or almoſt for any purpoſe of civilized ſociety. If theſe defects are not remedied by ſome ſubſequent act of parliament, here will be a grand refuge for miſchief and licentiouſneſs.

"The labourers of this country are ruined in morals and conſtitution by the public houſes," p. 40. We believe this complaint to be well founded, and we believe, that the miſchief is greatly accelerated by this circumſtance: that public houſes are rapidly becoming the excluſive property of *common brewers*. If parliament can obviate this evil, they could hardly (in common regulations) be more uſefully employed.

The author's cenſure of the education of "our female youth," (at p. 46.) is too indiſcriminate. We hope that they generally receive much uſeful, as well as ſome ſuperficial inſtruction. About fifty years ſince, (for we *lived* many years before we became *critics*) we knew a great number of ladies who had never learned to *ſpell* their native language. Such ladies (we hope) are now rare indeed: and we would rather that a few ſhould have "the frivolous accompliſhments of muſic and ſinging, Italian and French, dancing, drawing, and painting," p. 46. In the following judgment we entirely agree with the author: "When I contemplate one of our faſhionable females, tricked out in the indecent tranſparencies of modern dreſs, ſetting at nought all precautions of health, and aſſuming a boldneſs and effrontery, totally inconſiſtent with that unobtruſive modeſty in which is compriſed the greateſt charm of female excellence; I muſt confeſs that

that the prevailing ſentiments of my breaſt are compaſſion and ſorrow." P. 47.

By what progreſs in thinking, the author ſteps from *young ladies* to *tithes*, we are at a loſs to conjecture. But on no ſubject has he diſplayed leſs judgment than on this. Very far indeed is the actual collection of tithes in theſe days from "increaſing (more than in former times) diſſenting congregations throughout the country." The growing practice of *compounding* for all tithes, and the legal commutations for land, being put together, it is probable, that the tithes now taken in kind are leſs by three parts in four (we had almoſt ſaid nine in ten) than they were a hundred years ago. The peroration (at p. 70, &c.) is very animated; but in the note (at p. 71) the author's demand upon *Grand Juries* is unlimited and very extravagant.

DIVINITY.

ART. 20. *A Sermon preached at the Anniverſary Meeting of the Sons of the Clergy, in the Cathedral Church of St. Paul, on Thurſday, May 5, 1805. By the Rev. Charles Barker, B. D. F. A. S. Canon Reſidentiary of Wells, &c. To which are added Liſts of the Nobility, &c. who have been Stewards for the Feaſt of the Sons of the Clergy, &c.* 4to. 50 pp. 1s. Rivingtons, &c. 1806.

On peruſing this ſermon, we have felt more than uſual regret at having ſo long delayed our notice of it. Seldom, very ſeldom, have we ſeen ſo much vigour and originality of thought, united with ſo much eloquence of expreſſion, in the compaſs of ſuch a compoſition. Mr. Barker is indeed a moſt perſuaſive advocate, for thoſe whoſe cauſe he undertook; and gives more grace and freſhneſs, to a ſubject annually treated, than an ordinary writer would infuſe into the moſt novel topic. One or two obſcurities of conſtruction, and one or two ſentences rather too long ſuſpended, are the utmoſt we can object to it, while the paſſages which we could cite as vigorous, beautiful, or touching, are almoſt as numerous as the pages.

In his general conſiderations on benevolence, Mr. B. connects it not only with the chriſtian diſpenſation, but with the ſcriptural character of the Almighty, under the law. In various parts of this introductory diviſion of his diſcourſe he is luminous and inſtructive; but when he deſcends to the more particular ſubjects of his exhortation he becomes much more intereſting. The ſituation of the orphans of the clergy, the character of the parents, the nature of their duties, the excellence of the church, all theſe topics have been treated continually; yet by the mode of handling they are here made new. Speaking of the orphans, the preacher ſays;

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"They bring with them, I had almoſt ſaid the ſtrongeſt of all claims to prompt and generous relief, that which is ſeen in the ſad and deplorable change from good to evil. Not only are they fatherleſs and poor; not only do they lament, in common with others, the loſs of the friendly inſtructor, the beloved and revered protector, but they are *brought down* from their *accuſtomed place.*—They have enjoyed the comforts of life, perhaps of a liberal and poliſhed kind—thoſe comforts are taken from them. Their's is, indeed, a bitter ſorrow, and a marked and melancholy deſtitution; while all went well with them, it is not probable that they were very ſolicitouſly prepared for the change which has befallen them. It might have been prudent, perhaps, to interrupt their thoughtleſs felicity, and to fortify their minds againſt the ills to come; but where is the parental wiſdom that ſhall act with ſuch ſevere precaution, or where the reflection of childhood, that ſhall profit by ſuch a leſſon? It is reaſonable to ſuppoſe that poverty and humiliation found moſt of them unprepared; their claim to your compaſſion therefore is of ſingular weight and urgency; they are poor, and they have known better days; they deſerve your pity, and want your aid in common with all the fatherleſs and indigent; and they deſerve and want them the more, becauſe they knew not that they ſhould ever need them; becauſe their life was a life of hope, and becauſe *that hope is gone.*" P. ix.

We are ſenſible that to take pieces, from ſuch a diſcourſe, is to mutilate rather than to illuſtrate. We ſhall therefore cite no more, but content ourſelves with adding, that if this paſſage be thought good, there are many others at leaſt equal to it.

ART. 21. *A Sermon preached in the Cathedral Church of Durham, July* 30, 1806, *at the Aſſizes holden before the Hon. Sir Robert Graham and the Hon. Sir Thomas Manners Sutton, Barons of his Majeſty's Court of Exchequer at Weſtminſter. By Thomas Zouch, D.D. F.L.S. Prebendary of Durham. Publiſhed at the Requeſt of the Honourable and Right Reverend the Lord Biſhop of Durham.* 4to. 19 pp. 1s. Payne, &c. 1806.

As might be expected from the name and character of the author, this is a ſenſible and well-written diſcourſe. Its chief object is to ſtate the contraſt between the injuſtice, oppreſſion, and venality of the Roman provincial government, and the pure and upright adminiſtration of juſtice in our own country. The injuſtice of the Roman governors is particularly exemplified in the conduct of both Felix and Feſtus towards St. Paul, whoſe eloquence and Chriſtian virtues are, on the other hand, juſtly extolled. There is in the following paſſage an elegance, which induces us to quote it, though we know not whence the author has taken the deſign of his ſecond emblem.

"Amongſt other emblematical figures of Juſtice, ſhe was ſometimes exhibited to her votaries with a veil over her face, to

denote

denote that all perſonal conſiderations were to be laid aſide, and that every cauſe was to be decided only by its genuine merits. She has been with no leſs propriety repreſented with the veil torn from before her eyes, attended by Religion, while the ſun, ſhining from above, gilds the ſcene with his enlivening radiance, and illuminates every thing around: thus intimating, that in the diſpenſation of juſtice the moſt reverential awe of the Supreme Being is eſſentially neceſſary, without any dark deſign, without any artful concealment. Such a picture is in perfect agreement with that truly elegant deſcription in which the Pſalmiſt has introduced her, as aſſociating herſelf with Mercy, Truth, and Peace, united with them in the cloſeſt bonds of friendſhip and affection*. But where is this lovely aſſemblage to be found, if not in this our land of civil and religious liberty? With us juſtice is properly tempered with mercy, while the inveſtigation of truth, and the preſervation of peace, are the great objects which it purſues with unwearied aſſiduity." P. 17.

We ſee with pleaſure a new edition of Iſaac Walton's Lives, as publiſhed by Dr. Zouch, announced at the end of this ſermon. Long may the author enjoy that ſituation which a diſtinguiſhing patron has beſtowed, in his and many other caſes, with a view to merit alone.

ART. 22. *The Battle of Armageddon; or final Triumph of the Proteſtant Cauſe.* 12mo. 26 pp. 1s. Hatchard. 1806.

A moſt rapturous "Addreſs to the Meſſiah," is followed by "Obſervations on the prophecies now fulfilling in the world." Among which obſervations, theſe are the principal: "By which time, according to the Julian calculation, in the year 1848, and according to the full calculation in the year 1866, I have no doubt, but that both the Roman Catholic and Mahometan Apoſtacies, and every corruption of real Chriſtianity, will be exploded and done away, and the Kingdom of the Mountain, predicted by the prophet Daniel, will be fully eſtabliſhed." P. 13. "Theſe confederate powers are to be brought together to a place called *Armageddon*; which, tranſlated from the Hebrew, literally means *the deſtruction of troops*: it is ſaid to be ſituated between the ſeas, of the ſpace of a thouſand and ſix hundred furlongs, and to be without the Roman empire, or great city." "May there not be a country, which poſſeſſes the diſtinguiſhing marks, and has never been included in the temporal dominion of the Roman empire, though it contains an oppoſition in religious ſentiment, and the Proteſtants in it have been a ſuffering people, which continued a ſeparate kingdom, while the great Proteſtant power, with which it is now cemented, remained a horn of the beaſt, which yoke was ſhaken off by this power at a very early ſtage of the reforma-

"* Pſalm lxxxix. 10."

tion,

tion, at the expence of the blood of our holieſt martyrs, and which has ever ſince continued true to the Proteſtant cauſe?" P. 20.

In the concluding pages there are many ſentiments which we commend. The whole book contains ſome learning, mixed with much enthuſiaſm.

ART. 23. *Prayers in Time of War and public Danger.* 8vo. 20 pp. 6d. Hatchard. 1806.

A ſhort advertiſement ſays, "the following prayers were printed for the uſe of a clerical ſociety, and are now publiſhed at the requeſt of ſome much reſpected friends to the ſociety."

The ſociety here mentioned is, we conceive, "the Society for Promoting Chriſtian Knowledge and Church Union in the Dioceſe of St. David's," an inſtitution planned by the preſent exemplary Biſhop of that dioceſe, and eſtabliſhed under his immediate patronage. We ſhall ſoon take occaſion to notice a ſermon preached before that ſociety; but in the mean time we are anxious to ſay of theſe prayers that which is but ſtrict juſtice to ſay: that they are ſo well choſen, and ſo judiciouſly adapted to the neceſſity of the times, that, in our opinion, a mere peruſal of them is more edifying than that of many well-compoſed and really uſeful diſcourſes. The adoption of them, whether in public or in private, could not fail to be attended with the moſt benevolent effects; ſince they inculcate the very temper and ſpirit which the preſent times ſo imperiouſly demand, and without which we ſhall probably be deſtined to partake the chaſtiſements which are now ſo ſtrikingly beſtowed upon the nations of Europe.

Some of the prayers are ſelected from the Collects and Services of the Church, ſome from the Scriptures, and one moſt admirable petition is ſaid to be taken chiefly from the *Sacra Privata* of the excellent Biſhop Wilſon. One ſhort prayer we cannot but extract as a pledge for the truth of our aſſertions.

"*For Reſignation to the Will of God.*

"5. O Lord, ſettle in our hearts an unfeigned belief in thee, and an entire ſubmiſſion to thy will; that, being emptied of all ſelfiſh ſolicitude, we may never be diſturbed by reſtleſs fears and anxieties about events, which are in thy diſpoſal; but, with holy indifference to mere earthly good and evil, may lay ſtrong hold on thee, and put our truſt under the ſhadow of thy all-wiſe and almighty Providence. And grant that, ſetting our affections on things above, and not on things on the earth, we may live a life of faith, of fortitude, and duty, through Jeſus Chriſt our Lord Amen." P. 6.

We appeal to every ſerious Chriſtian, whether theſe are not exactly the feelings which the times demand, and which there-

fore ought to be as much as poſſible inculcated. The two following prayers for "Fortitude and Patience," and for "Growth in Grace," breathe exactly the ſame ſpirit, and are equally excellent in expreſſion. We ſhall earneſtly wiſh to ſee other ſocieties inſtituted, in imitation of that for which theſe prayers were ſelected and compoſed; and ſhall very ſoon give a further account of the inſtitution.

ART. 24. *A Letter to a Country Gentleman on the Subject of Methodiſm, confined chiefly to its Cauſes, Progreſs, and Conſequences in his own Neighbourhood. From the Clergyman of his Pariſh.* 8vo. 44 pp. 1s. 6d. Ipſwich, printed; Rivingtons, &c. London.

The deſign of this letter is to furniſh the perſon addreſſed with anſwers to the three following queſtions:

"1. What are the real doctrines and principles of Methodiſm?

"2. What are the cauſes of the rapid progreſs theſe ſectaries are making in his neighbourhood?

"3. What are the conſequences, good or bad, both in a *political* and *moral* view of them, that are likely to enſue from the increaſe of this ſect, and the prevalence of their doctrines?"

The firſt head is by no means fully treated; but under it the author urges ſome very ſtrong charges ngainſt thoſe ſectaries *with whom he has himſelf converſed.* Namely, that they pretend, from ſecret aſſurances of the Spirit, to know "the preciſe *time* and *marks*, by which the teacher is himſelf called into the number of the elect, and by which his followers may infallibly know the ſame;" and alſo, what he expreſsly aſſerts he had from themſelves, "that, after they are thus *called*, it is impoſſible for them to come under the dominion of ſin, or incur the guilt of it any more." Of ſuch doctrines, by whomſoever they may be held, a ſound member of the Church of England can have no heſitation to ſay, that they are falſe, dangerous, and abominable. The ſubſequent denial of good works (p. 7) is equally ſtrange. Becauſe they could never have purchaſed ſalvation, which certainly they could not, theſe people deny them altogether; applying to works with faith, what is true of them without it.

To the ſecond queſtion, concerning the increaſe of the Methodiſts, this author replies, that he thinks them rather decreaſing in his neighbourhood (p. 9). He conſiders, however, ſeveral real or alledged cauſes for their ſucceſs.

To the third, or political enquiry, he does not anſwer ſo diſtinctly. It is clear, however, that he thinks the political tendency of the ſect in queſtion pernicious, and that he even ſuſpects them of jacobiniſm. The ſtrong reſemblance to the puritans is not forgotten.

This

This tract contains ſome original information and ſeveral uſeful remarks. One or two paſſages in it we could wiſh altered or omitted, but, on the whole, it is worthy of conſideration.

MISCELLANIES.

ART. 25. *The Young Lady's and Gentleman's Atlas, for aſſiſting them in the Knowledge of Geography. By John Adams, Teacher of the Mathematics, Edmonton.* 8vo. 9s. Darton and Harvey. 1805.

A ſhort introduction, concluding with definitions of the common geographical terms, and a deſcription of each of the maps, excepting that of the two hemiſpheres, which forms the frontiſpiece to the book, conſtitutes the whole letter preſs of this elegant little volume. The maps are theſe. 1. Europe. 2. Aſia. 3. Africa. 4. America. 5. England and Wales. 6. Scotland. 7. Ireland. 8. France, divided into departments. 9. Netherlands. 10. United Provinces. 11. Poland. 12. Sweden, Denmark, Norway, and Finland. 13. Southern part of Ruſſia in Europe. 14. Northern part. 15. Germany. 16. Switzerland. 17. Spain and Portugal. 18. Italy and Sicily. 19. Turkey in Europe, with Hungary. 20. Hindoſtan or India. 21. Weſt Indies. 22. A general chart on Mercator's projection. 23. The weſtern and eaſtern hemiſpheres, placed as a frontiſpiece.

As theſe maps occupy in general the ſpace of two pages, and the firſt and laſt unfold to a larger ſize, they are by no means inconveniently ſmall; and the peculiar neatneſs of the execution, with the additional aid of colouring, renders every thing in them perfectly diſtinct. All things conſidered, the volume is remarkably cheap, and may, with the greateſt propriety, be employed to aſſiſt the enquiries of young ſtudents.

ART. 26. *Miſcellanies, Antiquarian and Hiſtorical. By F. Sayers, M. D.* 8vo. 174 pp. 6s. Cadell and Davies. 1805.

Theſe Miſcellanies conſiſt of ſhort Treatiſes or Eſſays; which, though, in general, little more than ſketches of the reſpective ſubjects, ſhow an inquiſitive and excurſive mind. Ancient manners and languages ſeem to be a favourite ſtudy of this author, and he throws out many hints both on Hebrew and Saxon literature, which ſubſequent writers, who may have more leiſure or more perſeverance, might improve. The moſt ſyſtematic, and, in our opinion, uſeful treatiſe which he has produced, is that in which he traces the progreſs of Engliſh architecture through its different ſtages, from the earlieſt to the preſent times. Were this diſſertation ſomewhat enlarged, and illuſtrated by drawings, it would be a convenient manual for travellers, and a pleaſing introduction to this branch of knowledge.

ART.

ART. 27. *The Rights of the Stock Brokers defended againſt the Attacks of the City of London: or Arguments to ſhew that Perſons buying or ſelling Stock* only *by Commiſſion, do not come within the Meaning of the Word Broker, mentioned in the* 6 *Anne, c.* 16. *To which is added, a Statement of the Proceedings on this Subject that have lately taken place in the Court of Requeſts. By Francis Baily, of the Stock Exchange.* 8vo. 46 pp. 1s. Richardſons. 1806.

The queſtion diſcuſſed by this author is, whether or not Stock Brokers are compellable by law to be ſworn in before the court of aldermen of the city of London, and to pay forty ſhillings a year to the chamber of the city, by virtue of the act of 6 Anne referred to?

It ſeems that the author had reſiſted the payment of this annual ſum, after having complied with the firſt part of the requiſition, that of being ſworn as a broker before the court of aldermen, conſequently he entered into the conteſt at a diſadvantage, and was compelled by the Court of Requeſts of the city of London to pay the ſum demanded.

He now, upon ſtrong grounds, conteſts the main queſtion, arguing that the term of *Brokers*, uſed by the ſtatute of Anne, cannot mean *Stock Brokers*, but relates to Exchange Brokers only, as theſe laſt are the only brokers deſcribed in former ſtatutes, and as the claim of the corporation is founded on an act which paſſed many years prior to the exiſtence of our funded debt.

Unfortunately for theſe arguments, it has been decided in the court of King's Bench (Janſen *v.* Green, 4 Burr. 2103) that a Stock Broker *is* within the act of Queen Anne. But the author objects to that deciſion, deeming that the caſe was not properly underſtood by the court; and he recommends a new trial of the queſtion, or ſome legiſlative proviſion to ſettle the diſpute.

Under ſuch circumſtances it would not be proper for us to give any poſitive opinion upon the point of law; but it is certainly argued ingeniouſly, judiciouſly, and temperately, by the author before us; and his work is well calculated to throw light upon a ſubject intereſting to many opulent and reſpectable members of ſociety.

ART. 28. *Letters of St. Paul the Apoſtle, written before and after his Converſion. Tranſlated from the German of the late Rev. John Caſpar Lavater, Miniſter of the Goſpel at Zurich.* 8vo. 115 pp. 3s. Johnſon. 1805.

Had we not ſeen evinced in his other works the ardent imagination, and eccentric genius of Lavater, we ſhould have been filled with aſtoniſhment at the boldneſs of this fiction. To imagine the feelings of St. Paul, both before and after his converſion, and to expreſs them in fictitious letters, to perſons whom it is

probable that he might have addreſſed, is ſuch a taſk as few men, except Lavater, would have impoſed upon themſelves. Nor can we approve of the attempt. It is too arduous. The ſentiments of Paul before his converſion may indeed be conjectured, but the expreſſion of them muſt be offenſive to the feelings of a Chriſtian. When he became an Apoſtle, and muſt be ſuppoſed to have been uſually under the guidance of inſpiration, then, to think and write in his perſon requires a courage which few well-intentioned men, as Lavater undoubtedly was, are likely to poſſeſs.

The Engliſh editor, indeed, ſays, "Whether the letters here given, which appear to have been recently diſcovered, and written by the Apoſtle Paul, ſome before his converſion, others after it, be entirely original, real, and genuine, and tranſlated into German with perfect fidelity, or whether they be the work of a poetic ſpirit of conjecture, or *of divination*, and thus ſuppoſing them to be invented, may ſtill be true, the editor will not pretend to determine." This is mere nonſenſe. No man of ſenſe will ſuppoſe them to be either the one or the other: they are mere fiction, and not always probable fiction; nor does even the ſtyle of the Apoſtle appear to be well imitated. But this may be in part the fault of the tranſlation. Multitudes of ancient MSS. contain letters ſuppoſed to have paſſed between St. Paul and Seneca: but thoſe letters, though much more ſpecious than theſe, have long been given up as ſpurious.

That the ſentiments expreſſed in theſe letters are pious, and ſuch as may to many minds be uſeful, we by no means deny: but we think they might have been more ſuitably conveyed in ſome other vehicle, rather than by adapting them to the perſon and ſuppoſed ſituations of St. Paul.

ART. 29. *An Eſſay on the Character, Immoral and Anti-Chriſtian Tendency, of the Stage. By John Styles.* 12mo. Williams. 8vo. 2s. 6d. 1806.

This writer has evidently the beſt intentions in the world, and his work contains many pertinent and ſenſible obſervations, on the ſubject of the Theatre and its amuſements. But when he ſets out with aſſerting, that the hiſtory of the Theatre, from its commencement to the preſent hour, furniſhes us with a melancholy picture of human folly and degeneracy, he ſays too much. The queſtion has, however, often been diſcuſſed, and while we lament with the author the bad tendency of many dramatic pieces, we could enumerate many which are replete with the nobleſt leſſons of virtue, and communicate, in the moſt pleaſing manner, the moſt admirable precepts and inſtruction.

ART.

ART. 30. *More Miseries. Addressed to the Morbid, the Melancholy, and the Unstable. By Sir Fretful Murmur, Knt.* 12mo. 5s. Symonds. 1806.

This looks something like poaching upon another person's manor; but, excepting that this author has not the claim of originality, some of the miseries here recapitulated are, in all conscience, miserable enough. As for example:

"Condemned to sit in a room where a piano forte is tuning.

"Forced, by politeness, to quit a comfortable party to attend a cross old maid to her lodgings, at the distance of two miles.

"Wishing to wake early to be in time for a morning coach; waking, and on looking at your watch find you had not wound it up.

"The miseries in the shape of mistakes, which two persons of the same name, residing within four doors of each other, experience.

"Asked by an absent man to dinner; on arriving at his house, finding him just set off for the country.

"Hearing an ode of your own composition, which you think pregnant with Pindaric fire and sublimity, called *pretty*.

"An epicure in venison pressed by a party of twelve, equally fond of it, to carve.

"Awakened out of your first sleep, nearly suffocated by the stench of a candle just expired in the socket.

"A man pressed to publish by his friends for the first time, reading his work unmercifully lashed by the Reviewers!"

——Ohe! jam satis!

ART. 31. *Historical Review of the Moral, Religious, Literary, and Political Character of the English Nation, from the earliest Periods. By J. Andrews, LL.D.* 8vo. 110 pp. 7s. Barr. 1806.

Although the author of this Review commences his work at the earliest period of the English history, he has brought it no lower than the death of Charles the First; but we presume his intention is to continue the subject in a subsequent volume. That which is now before us contains a review rather of the characters and conduct of the *rulers*, than of the *people* of Great Britain, at the several periods to which it relates. Though not distinguished by profundity of thought, or elegance of language, but, on the contrary, often trite in its remarks and sometimes feeble or inaccurate in its expressions, it deserves, generally speaking, the praise of perspicuity, and almost always of impartiality. To very few, if any, of the author's representations or remarks have we any material objection. Dr. A. appears throughout the friend of monarchical government (at

leaſt in Britain) and of rational liberty: nor is there any appearance of hoſtility to our eccleſiaſtical eſtabliſhment. In his obſervations on the reign of Charles the Firſt (the moſt elaborate, and, in our opinion, the beſt part of the work), the author preſerves a juſt medium between the undiſtinguiſhing panegyriſts and the malignant detractors of that unfortunate Prince; and, while he admits, that there were originally juſt grounds of oppoſition to many of his meaſures, reprobates the conduct of his enemies and perſecutors with juſt ſeverity. Upon the whole, although we cannot conſider this work as a complete or philoſophical view of the Engliſh Hiſtory and Character (a deſideratum which will not be ſoon ſupplied), yet, ſo far as it goes, it may aſſiſt the ſtudent of hiſtory in forming an eſtimate of the principal characters, and judging of the leading events recorded in the annals of England.

Walker on Italian Drama.—Supplemental Remark to Brit. Crit. *September*, p. 294.

SINCE we wrote our account of Mr. Walker's ingenious book, we have found reaſon to believe, that the *Philogenia* and the *Ephigenia* of Ugolino Piſani, mentioned by him at p. 35, are the ſame work, differing merely in this change of the name. Ephigenia is extant, as we mentioned, in the Harleian Collection of MSS. No. 3328; and the very ſame comedy occurs again in No. 3568; except that the principal female character is, in the argument and throughout the play, called Philogenia. This change of name might eaſily miſlead Sig. Signorelli, from whom Mr. Walker took his information. In the ſame noble collection of MSS. at No. 3565, a fine copy of the Eccerinis of Albertino Muſſato is alſo preſerved; and in No. 3568 above mentioned is alſo a Latin comedy by Antonio Barrizio, entitled Canteriaria, which ſeems to have eſcaped the reſearch of Mr. Walker.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

A Defence of the Eſtabliſhed Proteſtant Faith. A Sermon preached in the Pariſh Church of St. Mary, Newington Butts, Surrey, Oct. 19, 1806. Being the Sunday following the Interment of the Right Rev. the Lord Biſhop of St. Aſaph. With an Appendix, containing a Sketch of the Life of the Biſhop. By Robert Dickinſon, Curate and Lecturer. Publiſhed at the Requeſt of the Congregation. 2s.

A Diſcourſe occaſioned by the Death of the Right Hon. Charles James Fox, delivered at the Unitarian Chapel, Eſſex-ſtreet, Oct. 12, 1806. By Thomas Belſham. 1s.

The

The Leading Features of the Gospel, delineated by the Rev. Nicholas Sloan, Minister of Dornock, Dumfrieshire. 7s.

A Sermon preached before the University of Cambridge, June 29, 1806, being Commencement Sunday. By Edward Maltby, D.D. 2s.

MEDICAL.

An Essay on the Causes and Phenomena of Animal Life. By John Herdman, M.D. 4s.

A System of Chemistry. By J. Murray, Lecturer on Chemistry, Edinburgh. Vols. I. and II. 8vo. 1l. 1s.

Sketch of the Revolutions of Medical Science; and Views relating to its Reform. By P. J. G. Cabanis. Translated from the French, with Notes. By A. Henderson, M.D. 8vo.

Observations on the remarkable Efficacy of Carrots under a new mode of Application, in the Cure of Ulcers and Sores. By Richard Walker, Author of Experiments on Artificial Cold. 1s.

BIOGRAPHY.

The Life of T. Chatterton. By John Davis, Author of Travels in America. 4s.

Genuine Life of Lord Nelson. By Mr. Harrison. 2 vols. 8vo. 1l. 3s.

AGRICULTURE.

The Gentleman's, Farmer's, and Husbandman's most useful Assistant, in measuring and expeditiously computing the Amount of any Quantity of Land, at various Prices per Acre: with Diagrams by Berryman. By William Francis, of Taplow, Bucks. 2s. 6d.

Communications to the Board of Agriculture: on Subjects relative to the Husbandry and internal Improvement of the Country. First Part of Vol. V. 4to. 12s.

LAW.

Reflections on the Administration of Civil Justice in Scotland: and on the Resolutions of the Committee of the House of Lords relative to that Subject. 2s. 6d.

Elementary Treatise on Pleading in Civil Actions. By Edward Lawes, of the Inner Temple. 7s. 6d.

POLITICS. GENERAL ELECTION.

A Supplementary Argument against electing Heirs apparent of Peers to Seats in the House of Commons, being the Second

Part

Part of Reflexions on the Conteſt which is announced for the Repreſentation of the County of Northampton. 1s.

The Impoſtor Unmaſked: or the New Man of the People. With Anecdotes never before publiſhed, illuſtrative of the Character of the renowned and immaculate Bardolpho. Inſcribed, without Permiſſion, to that ſuperlatively honeſt and diſintereſted Man, R. B. S—r—d—n, Eſq. 2s.

The Viper Expoſed: or the Merits of the Candidates for Weſtminſter conſidered; in a Letter to the Electors. With Obſervations upon the malignant Deſigns of the Author of a Pamphlet entitled, "The Impoſtor Unmaſked." 1s. 6d.

Five Letters, addreſſed to the Right Hon. G. Tierney, Eſq. including Reflections on his political Character and Conduct. By John Gale Jones. 1s.

A Series of Letters to that Greateſt of political Apoſtates, the Right Hon. George Tierney. 1s. 6d.

Colonel Fullarton's Addreſs to the Electors of Weſtminſter, reſpecting Sir Samuel Hood. 1s.

Mr. Fox's Title to Patriot and Man of the People diſputed, and the political Conduct of Mr. Sheridan and his Adherents accurately ſcrutinized, in a Letter to the Duke of Norfolk. 2s. 6d.

A Letter to the Right. Hon. the Earl of Moira, on the Charges brought againſt his Royal Highneſs the Prince of Wales, by Mr. Paull. In which the Character and Principles of that Gentleman and Sir F. Burdett are examined, &c. 3s. 6d.

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